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Of the Universality of the French Language. A discourse which gained the prize at the Academy of Berlin; with this motto:

Tu regere eloquio populos, O Galle, memento.

By M. le Comte de Rivarol.

"What has rendered the French language universal?
"Does it deserve this pre-eminence?
"Is there reason to suppose that it will preserve it?"

SUCH is the subject of the prize offered by the Academy of Berlin. It is truly new; and at the same time very glorious for the French nation. It is still more fortunate that they are strangers who institute the inquiry.

The orator sets out with the proposition, that Europe, towards the sixteenth century, having become in some degree an immense republic, had need of a common language for its different states. This idea is just; but might it not be objected, that the Latin tongue has for a long time been in possession of this kind of universality? Might it not have been necessary to show, that the discoveries of the moderns, the changes which most of them have introduced in our customs, in our arts, and above all in our art military, have rendered this language insufficient?

In other respects, we are somewhat repaid for this neglect, by the ingenious and luminous details, into which M. le Comte de Rivarol enters with regard to the German, the Spanish, and the Italian languages. He demonstrates, that the choice of Europe could not have fallen upon any of these three languages; and deduces, not only from their genius, but also from the fortune and character of the nations who speak them, the proofs with which he supports this assertion. Neither its emperors, nor its writers, nor even its situation, have bestowed reputation upon the language of Germany, too harsh,

harsh, and too distant from the ancient languages, ever to obtain of itself the ascendant. The darkness which succeeded the passing splendour of the Spanish monarchy, the few writings that have obtained a general celebrity of which it can boast, and the pomp of its idiom, have proved fatal to this last also. In vain did Italy boast of the inheritance, and of the revival, of the arts. The name of Rome, a flourishing literature, could not triumph over the obstacles which opposed the universality of its language; on one hand, the multitude, the weakness of its governments, and the troubles of Europe; on the other, the opposing weight of the Latin, the sudden alteration which good taste there experienced, and the too great importance which twenty little states gave to their different dialects.

"In fine, the very character of the "Italian tongue," says the orator, "was the circumstance which removed it farthest from universality. Every body knows how great "a difference there is between Italian prose and Italian poetry; but "what is astonishing, is, that their "verse has really more harshness, or, "to express myself better, less softness and elegance, than the prose. "The laws of metre and harmony "have forced the poet to retrench "the words; and from these frequent syncopes has arisen a separate language, which, besides the "harshness of its inversions, has a "movement more rapid and firmer; "but the prose, composed of words "of which every letter is pronounced, and flowing always in full "sounds, proceeds with too much "slowness. Its most splendid sounds "are monotonous: the ear is tired "with its sweetness, the tongue palls "with its softness; which may arise "from this, that, every word being "in itself harmonious, the harmony "of the whole is of no avail. The "most vigorous thought is enfeebled "when expressed in the prose of Italy. It is frequently ridiculous, "and almost insupportable, in the "mouth of a man, because it deprives him of that firmness which "ought ever to be inseparable from "his character. Like the German, "it has forms of ceremony inimical "to conversation, and which do not "inspire us with a favourable enough "opinion of mankind. In it, one is "always reduced to the disagreeable "alternative of tiring a man, or of insulting him. In a word, it seems "difficult to be easy in this language, and the most simple assertion requires to be strengthened "by an oath. Such are the defects "of the Italian prose, otherwise so "rich and so flexible. Now it is its "prose which confers the empire "upon a language, because it is "common every where; poetry is "only an object of luxury. Spite "of all this, however, we easily perceive, that the country of Raphael, "Michael Angelo, and Tasso, can "never be without honour. It is in "this fortunate climate that the most "melodious of languages has been "united with the music of angels, "and this alliance secures them an "eternal sway. Thither it is that "the master-pieces of ancient and "modern times, and the beauty of "the climate, attract the traveller; "and there that the affinity of the "Tuscan and Latin tongues makes "us pass with transport from the "Æneid to the Gierusalemmé. Italy, surrounded with powers which "humble her, has always preserved "the right of charming them; and "without doubt, had not the French "and English literature overwhelmed her's, Europe would to this "day have bestowed still more homage upon a country *which has "twice been the mother of the arts*."

Subsequent to this picture of the nations, M. de Rivarol bestows some consi-

consideration on the metaphysics of languages. Their common origin appears to him to be reduced to two principles, *sensation* and *reasoning*. The nature of the climate, that of the government, every thing which has an influence upon the people, has an influence also upon the language, and constitutes what is called its genius. This short digression joins to the merit of throwing greater light upon the work, that also of affording an agreeable relaxation to the mind of the reader from the multiplied objects which he has just surveyed. It is scarcely possible to express in a clearer manner metaphysical ideas often very subtle. We shall give as an example this little extract upon the question, 'Whether thought can exist without speech?'

"Doubtless not," replies the author. "Man being a machine exceedingly harmonious, could not be thrown into the world without establishing to himself there a crowd of relations. The mere presence of objects has given him sensations, which ar our most simple ideas, and which soon brought reasonings in their train. He has from the very first felt pleasure and pain, and he has given names to them; afterwards he has known truth and falsehood, and named them likewise. Now sensation and reasoning make up the composition of man. The child must feel before he speaks: but he must speak before he thinks. Had not man invented signs, his ideas simple and transient, disclosing themselves and perishing by turns, would have left no more traces in his brain, than the waters of the passing stream leave in his eyes. But the simple idea first demanded the sign, and the sign in its turn fertilized the idea; every word has fixed its own particular idea; and such is their association, that if speech is a thought which manifests itself, thought must be an internal and concealed speech. The man who speaks, then, is the man who thinks aloud; and if we can judge of him by his words, we may also judge of a nation by its language. The form and matter of the works of which each people boasts, contributes nothing to this; it is from the character and the genius of their language that we must pronounce; for almost every writer follows rules and models, but a whole nation speaks after its own genius."

What more ingenious too than the following reflections! "If languages are like nations, it is also equally true, that words are like men. Those who in a society have a family and extensive alliances, have likewise a more certain establishment, and a more fixed foundation. It is thus that words which have numerous derivations, and which hold of many others are the principal words of a language, and will never grow obsolete; while those which stand by themselves, or without connection, fall, like men, without recommendation and without support. To finish the parallel, we may say, that neither one nor other of them are of any consideration but while they are in their proper place."

It remained for the author to prove, that the English has not been fitter than the three languages already considered, to determine the choice of Europe. The orator institutes a comparison of great length betwixt England and France: and from this parallel it results, that as far as the character of our neighbours, their country, and their language, must on the one hand have offended other nations, so far on the other must we, in the same degree, have conciliated for every thing which belongs to us, the esteem and the confidence which we have inspired. One cannot read, without

out feeling ourſelves intereſted, the following extract, which makes part of the compariſon of which we ſpeak.

" The Engliſhman, dry and ſilent, " joins to the embarraſſment and ti- " midity of the man of the north, an " impatience, a diſguſt at every thing " which even proceeds often the length " of life: the Frenchman has a ſally " of gaiety which never abandons " him; *and under whatever different* " *form the government of either the* " *one or other has been adminiſter-* " *ed*, they have never loſt their firſt " impreſſion. The Frenchman views " the pleaſanteſt ſide of this world; " the Engliſhman ſeems always to " aſſiſt at a drama: ſo that what was " ſaid of the Spartans and Atheni- " ans, may be taken here literally; it " is equally idle to endeavour to tire " a Frenchman, and to divert an Eng- " liſhman. The latter travels in or- " der to ſee; the Frenchman, to ſee " and be ſeen. Few travelled to La- " cedæmon, except to ſtudy its go- " vernment; but the Frenchman, " viſited by all nations, may believe " himſelf diſpenſed from travelling " among them, as well as from " learning their languages, ſince he " finds his own every where. In Eng- " land, the men live much among " themſelves: thus the women, who " have not quitted the domeſtic tri- " bunal, cannot enter into the pic- " ture of the nation; but it would " be to draw the French only in pro- " file, if the picture were made up " without them: it is from their vi- " ces and ours, from the politeneſs of " the men, and the coquetry of the " women, that the gallantry betwixt " the two ſexes has ariſen, which " corrupts each in their turn, and " which beſtows upon corruption it- " ſelf forms ſo brilliant and ſo amiable. " Without the cunning which they " reproach in the people of the ſouth, " or the exceſſive ſimplicity of thoſe " of the north, France has politeneſs " and grace; and not only has ſhe " grace and politeneſs, but it is ſhe " who furniſhes the models of them in " manners, in faſhions, and in dreſs. " Her fickleneſs never gives Europe " time to be tired with her. It is to " pleaſe always, that the Frenchman " changes always: it is in order not " to diſpleaſe himſelf too much, that " the Engliſhman is obliged to " change. The Frenchman never " quits life but when he can no longer " keep it; the Engliſhman, when he " can no longer endure it. *They re-* " *proach us with impudence and folly;* " *but we have drawn more advan-* " *tage from them, than our enemies* " *from their phlegm and their haugh-* " *tineſs*. Politeneſs reconciles thoſe " whom vanity has ſhocked; but no " compoſition can be made with " pride. There are many moments " in which the Frenchman might " pay with his ſociety; but an Eng- " liſhman muſt always pay with his " money, or with the credit of his " nation. In ſhort, if it is poſſible " that the Frenchman has not ac- " quired ſo many graces, and ſo " much taſte, but at the expence of " his morals; it is alſo very poſſible, " that the Engliſhman may have " loſt his, without acquiring either " taſte or the graces."

We ſee the character of nations and the genius of their language advancing always with equal ſteps. The great writers of the age of Lewis the fourteenth conſecrated the French language, and ſpread it over all Europe. The fame of the Engliſh writers at this time was much inferior. With us the productions of induſtry were joined to thoſe of genius. " Faſhions and modes accompanied " our beſt books into foreign nations, " becauſe they wiſhed every where to " be equally reaſonable, and at the " ſame time equally frivolous as the " French. It happened thus that our " neighbours, receiving conſtantly " furniture, ſtuffs, and faſhions, which " were conſtantly changing, wanted terms

"terms to expreſs them: they were "as if overwhelmed with the exube- "rance of French induſtry; ſo much "that a kind of general impatience "ſeized upon Europe; and to be no "longer ſeparated from us, they "ſtudied our language on all ſides. "Since that time, France has con- "tinued to give a theatre, dreſs, "taſte, manners, language, a new "art of life, and enjoyments un- "known to the ſtates which ſur- "round it. A ſpecies of ſovereign- "ty which no people has hitherto "exerciſed. The ſuperior power of "Lewis the Fourteenth contributed "much to this. Our language reign- "ed, like him, in every treaty; and "when he ceaſed to dictate laws, it "preſerved ſo completely the ſupre- "macy he had acquired, that it was "in that ſame language, the organ "of his former deſpotiſm, that this "prince was humbled towards the "end of his days. His proſperity, "his faults, and his misfortunes, "were of equal ſervice to the lan- "guage: it enriched itſelf, at the "revocation of the edict of Nantes, "with all which the ſtate had loſt. "The refugees carried into the "north their hatred to the prince, "and their ſentiments of regret for "their country; and theſe ſenti- "ments of regret, and this hatred, "vented themſelves in French." Towards the end of the reign, the Engliſh ſeemed to obtain great ſucceſs in different kinds. Pope, Addiſon, Dryden, enriched their language and their literature; the enthuſiaſm for Milton and Shakeſpeare revived; Locke and Newton reigned over philoſophers. But the choice of a language was already made; and though it had not, it is probable the Engliſh would not have been adopted. The ſituation of England does not allure travellers; beſides the language has moſt of the faults of the German.

M. de Rivarol, we ſee, takes advantage, in the moſt happy manner, of all the means which the age of Lewis the Fourteenth preſented to him, with regard to politics and the arts; but he has neglected one feature of the difference which exiſts betwixt the Engliſh literature and ours: he does not ſay a ſingle word of the influence which their tumults, the intereſt of the moment, and their popular diviſions, have had upon the firſt; while the ſecond, moulded conſtantly upon the maſter-pieces of antiquity, and generalizing its productions, has merited by this to become the literature of mankind. It depends, indeed, upon other differences no leſs eſſential.

"I confeſs," ſays he, that the "Engliſh literature preſents monu- "ments of depth and elevation which "will be the eternal honour of hu- "man genius; and yet their books "are not become the books of all "mankind. They have not quitted "certain hands; and efforts and pre- "cautions have been neceſſary to pre- "vent us from being deterred by their "very appearance and foreign taſte. "Accuſtomed to the immenſe credit "he poſſeſſes in affairs, the Engliſhman "wiſhes to carry this fictitious power "into learning, and his literature "has thence contracted a character "of exaggeration oppoſite to good "taſte; we perceive in it too much "of the inſulated ſituation of the "people and of the writer. It is "with one or two ſenſations that "ſome Engliſhmen have written a "book. Diſorder has pleaſed them, "as if order had appeared too much "to reſemble a kind of ſlavery: "thus, their works, which give the "labour and the advantage, by no "means afford the charms of read- "ing. But the Frenchman, having "received impreſſions from every "corner of Europe, has placed taſte "in moderate opinions. Like the "Greeks, we have had always in the "temple of Glory an altar for the "Graces; and our rivals have ne- glected

"glected it One might suppose, "that if the world were suddenly to "perish, in order to give place to a "new world, it would not be an ex- "cellent English book, but an ex- "cellent French book, which should "be bequeathed, in order to give "the most favourable idea of our "species. Even with equal rich- "ness, dry reason must yield to or- "namented reason."

By a very exact analysis of the genius of our language, which follows immediately the history of its revolutions, the orator resolves the second problem of the academy. We have been forced to be perspicuous, because our final letters being mutes, and not varying, we would not have been understood had we permitted inversions: thus this perspicuity is the first quality of our language, (*whatever is not clear is not French*); and to this, above every thing, is it indebted for its success.

"If we do not find in it the di- "minutives and the delicacies of the "Italian, it is adorned with attrac- "tions more manly. Destitute of "all the ceremonious expressions "which meanness has invented for "vanity, it is better adapred for "conversation, the bond of men, "and the charm of every age; and "since we must say it, of all lan- "guages it is the only one which "has probity attached to its genius. "Social, copious, and expressive, it is "no more the language of France, it "is the language of mankind, and for "this reason have sovereign powers "called it into their treaties: in them "it has reigned since the conferences "at Nimeguen, and from this the "interests of nations and the wills "of kings will rest upon a surer ba- "sis. We will no longer sow wars "in the words of peace."

M. de Rivarol does not insist much upon the third point of discussion. He observes, that a moment arrives in which languages must be corrupted; and this moment, he observes, is that in which the limits which separate a natural from a figured style being confounded, an affectation takes place in overcharging style with figures, and in retrenching the natural, *which is the basis*, to load with superfluous ornaments the edifice of the imagination. But at this inevitable period, a language, such as ours, must preserve still for a long time its empire by the assistance of good books, in which it is, as it were, in deposit. Strangers will still wish to learn the language of Racine, when the French shall speak it no more.

[*L'Esprit des Journaux*.]

Observations upon Dr Robertson's Introduction to the History of Charles V. by a French Critic.

IN a late volume of *L'Esprit des Journaux*, there appeared a review of a work upon the French Monarchy by M. Pierre Chabrit, in which review, among a variety of other things, we find the following observations upon the opinion of M. l'Abbé de Mably with regard to the Introduction to the History of Charles the Fifth, by Dr Robertson. Persuaded that the opinions of foreigners upon this celebrated Introduction cannot fail to be agreeable to our readers, we beg leave to present them with that part of the article which regards Dr Robertson.

"The pleasure which we now feel in bestowing this public testimony of our esteem upon M. l'Abbé de Mably, increases our surprise at his having refused himself the same satisfaction in speaking of Dr Robertson's Introduction to the History of Charles V.

'I have found nothing,' says M. l'Abbé

l'Abbé de Mably, 'in this so celebrated Introduction.'

"M. l'Abbé de Mably must have sought there for what Dr Robertson did not intend to treat of, and what Dr Robertson has treated of M. de Mably must have entirely overlooked. Every thing confirms this idea.

"When one has surveyed with some attention the works of M. l'Abbé de Mably, we see, that in the whole history of mankind he has been struck with only one object, the *Constitutions of Governments*. In every nation, whether ancient or modern, its constitution is the sole subject of his research; there is not an author of whom he speaks, whom he does not either despise or admire, merely according to what they say concerning constitutions: according to him there is but one kind of genius, and it is that which plans and rears a beautiful constitution; there is but one kind of happiness, and it is that of living and dying under a free constitution.

"I feel, I love, and I venerate whatever is true in this grand idea; but it is not by a single idea only that we can form a proper judgment of ages, nations, and writers.

"M. l'Abbé de Mably, upon opening the Introduction to the History of Charles the Fifth, looked immediately (he says it himself) for the side which Dr Robertson was to espouse between the opposite opinions of himself (M. l'Abbé de Mably), of Montesquieu, of l'Abbé Dubos, and of the Count de Boulainvilliers, upon the constitutions of our two first races, and the establishment of fiefs in France. Dr Robertson embraces no party, and cites all. M. l'Abbé de Mably from thence concludes, that this Introduction says nothing, teaches nothing, decides nothing.

"But he must have considered this introduction very imperfectly. The object of Dr Robertson was not to draw the picture of our constitutions, but the double picture of feudal barbarity and of civilization through Europe: to show by what chain of causes all the nations of the west, subdued but enlightened by the Romans, lost by degrees their laws, their manners, their arts, and their knowledge, to sink into that profound night, the obscurity of which daily grew more and more gloomy, till towards the end of the eleventh century: how, at this period, a chain of circumstances, almost everywhere the same, communicating a contrary movement upon all these nations at once, made them feel necessities and desires which they could not satisfy without recovering from their ignorance and their slavery; extended their ideas by commerce, and even by war; made the arts successively revive; softened the manners, formed the taste, and from the ruins of feudality produced those mixed constitutions those republics, those monarchies, whose institutions are different, and their fate nearly the same, and which all at least embellish Europe. In this double picture, where we see at once how the light of reason can be extinguished among nations, and how it can regain its force and its lustre; in this plan so vast and so magnificent, the nature of constitutions was but a subordinate part of the work: there was no need to speak of them, except to show how their different forms had contributed to retard or accelerate civilization. Not wishing to dive into the particular institutions of each people, the objects of all the disputes, but to comprehend at once what was common among all these nations, disputable facts were naturally excluded from the plan of Dr Robertson: his work is founded and rests upon facts less contested, because more universal; he has gained solidity in assuming more extent and grandeur; in elevating himself to this general prospect, Dr Robertson finds himself, so to speak, above all discussions and all dis-

diſputes. If M. l'Abbé de Mably had placed himſelf thus in the true point of view of this vaſt picture, he, like the reſt of the world, would have perceived and admired its beauty: he would have done juſtice to that calm but alluring reaſon, which, ſearching always in hiſtory for truths and never for emotions, compenſates for the abſence of intereſting hiſtorical details by the ſplendour of philoſophic genius; to that happy glance, which, in a chaos of facts buried in obſcurity and barbariſm, diſtinguiſhes always thoſe which enlighten moſt; to that profound and eaſy art of claſſing them, in ſuch a manner that the place which order and method aſſign them, appears always to be choſen by good taſte, that the accumulated multiplicity of events is gradually reduced to a ſmall number, and that in ſpite of repetitions he proceeds without confuſion or embarraſſment, and includes in one volume the moſt inſtructive hiſtories of all the nations of Europe.

"This manner is not that of the ancients; but if any thing can ſupply the want of the eloquence of Livy, it is this philoſophy.

"We ought not to find fault with the author of one work for not having compoſed another; but to conſider whether he has executed well that which he intended to compoſe.

"To form a juſt judgment of writers, we muſt lay aſide the habits of our own mind, and aſſume theirs.

"We do not fear that theſe reflections will offend M. l'Abbé de Mably; we would eraſe them immediately, did we dread this. We think we have already ſufficiently teſtified our eſteem for a writer whoſe works have often ſerved as our guides in the ſtudy of hiſtory, and whoſe principles have always flattered one of our deareſt ſentiments."

A Defence of Catches,

In Anſwer to an Attack upon that Species of Muſic by Mr Jackſon of Exeter.

Scribimus indocti doctique. Hor.

IN 1783, a ſmall book in two volumes was publiſhed, under the title of *Thirty Letters on various ſubjects*. The reviews and other monthly publications were warm in their praiſes of the author; and the newſpapers were for ſome time filled with extracts from this performance. Two of theſe letters in particular attracted my attention: the one on muſical expreſſion; the other, a violent attack on catches and catch-ſingers. I muſt confeſs I could hardly allow myſelf to ſuppoſe they could proceed from the pen of the gentleman to whom they were generally attributed, whoſe abilities have deſervedly placed him high in the muſical world, and whoſe compoſitions will continue to be admired, ſo long as a taſte for muſic ſhall prevail in this country. But a ſecond edition of this work has lately been publiſhed, which puts the matter beyond doubt, Mr Jackſon of Exeter having prefixed his name as the author.

Little accuſtomed to expreſs my ſentiments in writing, I have long been in hopes that ſome perſon more able than myſelf would have undertaken the defence of a ſpecies of muſic, which for two centuries has been deſervedly a favourite with the Engliſh nation. To them indeed it may properly be ſaid to owe its invention. But as nothing of that kind has appeared, or at leaſt has come to my hand, permit me to ſay a few words to Mr Jackſon on the ſubject of catches and catch-ſinging. I ſhall probably take another opportunity of addreſſing him on the ſubject of muſical

sical expression, illustrating my opinion with respect to it by examples from his own works.

I shall not at present say much of the recapitulation of the state of music prior to the introduction of catches given by Mr Jackson. I would only observe in general, that although instrumental music was not at that time in any great degree of perfection, yet some motets, madrigals, and other pieces of vocal music, have been handed down to us, even earlier than the time of Orlando Gibbons, which would not disgrace any composer in these more enlightened times.

By whom the catch was invented, is uncertain. Sir John Hawkins, to whose labours every lover of music must consider himself much indebted, has given us the oldest which has been discovered, and places it as high as the middle of the 15th century; Vol. II. B. I. c. 8. But its antiquity is of little consequence to our present purpose; and indeed, I suppose the specimen alluded to, would not be considered by Mr Jackson as falling under his definition.

To what herald Mr Jackson has been obliged for his elegant blazon, I know not. His definition, I presume, is his own; and in what I shall say on this subject, I shall confine myself entirely to such pieces of music as really fall under it, without taking notice of the numerous compositions which have appeared under the denomination of catches or rounds.

He defines a catch to be "a piece for three or more voices, one of which leads, and the others follow in the same notes. It must be so contrived, that rests (which are made for that purpose) in the music of one line, be filled up with a word or two from another line; these form a cross purpose, or *catch*, from whence the name." From whose authority the opinion delivered in the next sentence is given, I am much at a loss to find out. "This piece of wit is not judged perfect, if the result is not the rankest indecency." That this is not the general opinion, I think myself well warranted in saying, from the number of catches I am able to point out on other topics; which I think even Mr Jackson might "hear without disgust." If he will give himself the trouble of looking into the different collections of catches that have been published, he will probably be surprised to find, that the number of *real* catches on indecent subjects, bears a much smaller proportion to those on other subjects than he seems inclined to believe: and if this species of music can be applied to other topics, why should he thus presume that its sole merit consists in producing for its result the "rankest indecency."

So much for the subject. Their musical merit is next to be examined; which must consist in their "harmony or melody, or their effect in performance."

This unfortunate species of composition is still further to be degraded. "The harmony of a catch is nothing more than the common result of filling up a chord." And as if even this was not sufficiently humbling, he says there is not contrivance enough to make it esteemed a piece of ingenuity." Unhappy Purcel! what a monster have thy labours brought to perfection?

Were I not well acquainted with Mr Jackson's works, I should even begin to doubt his knowledge of what harmony means. "*Harmonie*, selon les modernes, est une succession d'accords selon les loix de la modulation:" Rousseau, v. *Harmonie*. Perhaps, in some of the few catches he has looked into, for sure I am his knowledge of them must be very confined, the harmony has not been laboured; or there may have even been defects or deviations from the common rules, which are sometimes tolerated in this species of music. But still I am well war-

warranted in ſaying, that the modulation of many of them is beautiful; and their contrivance no mean ſpecimen of muſical abilities. As to their being ſuppoſed to be *canons*, his own definition, had it been neceſſary, would have prevented me from making the obſervation: but he ſeems to have introduced it here for another purpoſe; for an attack upon one of the fineſt canons that has ever appeared, and in which he ſays "there are paſſages not to be endured." Were I to analyſe this canon, I ſhould find it no difficult matter to defend it. But it is ſupported by more powerful arguments than any I could uſe, the univerſal approbation of muſicians for nearly two centuries. Even Italy has diſputed the honour of giving birth to this production; and Paleſtrina has contended with Bird for the merit of this compoſition. Perhaps I am partial, and a "Non nobis" publiſhed in Warren's 1ſt Collection in 1763 ought to be preferred. I undoubtedly am not infallible; but I do not believe the old one would loſe any thing by the compariſon.

Having ſettled the point that there is no harmony in a catch, the melody of it is eaſily diſpatched—"It is for the moſt part, the unimproved vulgar drawl of the times of ignorance." From which of all the catches that have ever been compoſed this opinion has been formed, I am much at a loſs to conceive. Let me point out a few to Mr Jackſon, in caſe he ſhould not yet be acquainted with them, and let him ſay if the melody of them will not be deemed excellent, even in theſe times of knowledge. Let him look at Purcel's "Sum up all the delights," Dr Aldrich's "Good indeed," Cranford's "This ale my bonny lad;" numbers of Hilton's, Nelham's, and the older compoſers; and to come to more modern times, Feſting's "Since my Phillis," Dr Harrington's "Give me the ſweet delights," Mr Bates's "Sir you are a comical fellow," Mr Baildon's "Mr ſpeaker," and a very great variety of others, which to me at leaſt convey a very different idea, than that of "the vulgar drawl of the times of ignorance."

From ſuch ſubjects, ſuch harmony and ſuch melody as Mr Jackſon has deſcribed, one need not be ſurpriſed to find a moſt wretched *effect* indeed: but does not this bad effect, even by his own acknowledgment, proceed more from the *manner* of the performance of which he gives a deſcription, than from the thing itſelf being intrinſically bad. I am not to learn that voices of perſons not much accuſtomed to ſing are apt to ſink, unleſs ſupported by inſtruments. But I am as little to learn, that perſons who are much in practice can ſupport their voices without ſuch aid, in ſuch a manner that even the nice ear of Mr Jackſon would be inſenſible of the difference. I am therefore led to conclude, from the whole of the deſcription he has given of the *manner of performance*, which he ſubſtitutes for what he before called *the effect in performance*, that he has only heard bad catches ill ſung.

The names of Corelli, Geminiani, and Handel, cannot be mentioned with too great reſpect. To them the muſic of this country, both vocal and inſtrumental, is indeed highly indebted. But, whilſt I pay them the tribute of praiſe to which their merit ſo well intitles them, let me not paſs over in ſilence thoſe "choirmen who now and then kept up the ſpirit of their forefathers." Let me thank them for tranſmitting to the age in which I live, ſo many admirable vocal performances. Let me thank them for conveying ſome of that ſpirit, barbarous as Mr Jackſon eſteems it, to our days; and for having afforded ſo many hours of innocent amuſement to numbers whoſe ſituation in life might have prevented them from enjoying "the more elegant, though

though lefs folid, compofitions" of the prefent times.

It was natural to expect, that after fo violent an attack upon catches, the catch-club in London who encourage that fpecies of compofition, fhould not pafs without cenfure. If what I have already faid on this fubject has carried conviction along with it, little further need be faid in their defence. But let me remind Mr Jackfon, that it is not for the compofition of catches alone their premiums are given. There are alfo premiums given by them for glees, to which we probably owe fome of the fineft compofitions in the Englifh language. I much fufpect, however, this Society is fome how or other no favourite with Mr Jackfon, fince he has allowed them no merit whatever in patronifing the performance of vocal mufic in parts. In their collections many beautiful pieces of that kind are to be found, which I am perfuaded would never have feen the light without that encouragement.

If Mr Jackfon allows no merit to *real* catches, will he allow none to the numerous compofitions which have arifen from them; and which only refemble them in being fung in the fame manner, by one perfon leading and the others following? And does he equally condemn all vocal performances in parts, which are not fupported by inftruments? His defcription of the manner of performance of catches, would lead one to conclude that he does. If it is fo, I am forry for him: he would thus at one ftroke put an end to all focial harmony, and deftroy a fource of innocent amufement and cheerful mirth, which the beft mufical compofitions in the world, requiring all the apparatus of inftrumental accompaniment, could never repair.

But I cannot allow myfelf to think, that even his wifh to be particular, would carry him fo far in oppofition to the univerfal opinion of mankind. I am as little a friend to indecency as he can be, and perhaps poffefs as much delicacy; but I profefs I am not yet fo refined as not to be able to bear the "barbarifm" of a good catch well fung. And even if I were lefs difpofed than I am to be pleafed with *real* catches, I think I could be reconciled to them for having given birth to fo many vocal compofitions, which, were they dignified with any other title, would be allowed even by Mr Jackfon to be very complete fpecimens both of melody and harmony.

L.

Extract from a Biographical Sketch of Dr Samuel Johnfon, by T. Tyers, Author of a Rhapfody on the Life of Pope.

THIS entertaining rhapfodift apprifes his readers, that his memoir is only a fketch of life, manner, and writing—

> "In every work regard the writer's end;
> "For none can compafs more than they intend."

It looks forwards and backwards almoft at the fame time. Like the nightingale in Strada, "it hits imperfect accents here and there."

When Charles the Second was informed of the death of Cowley, he pronounced, "that he had not left a better man behind him in England." It may be affirmed with truth, that this was the cafe when Dr Johnfon breathed his laft. Thofe who obferved his declining ftate of health during the laft winter, and heard his complaints, of painful days and fleeplefs nights, for which he took large quantities of opium, had no reafon to expect that he could furvive another feafon of froft and fnow. His conftitution was totally broken; and no art of the phyfician or furgeon could protract his exiftence beyond the

13th of December. He was all his life preparing himself for death; but particularly in the last stage of his asthma and dropsy. "Take care of your soul—dont't live such a life as I have done—don't let your business or dissipation make you neglect your sabbath"—were now his constant inculcations. For his last week, he undoubtedly abandoned every hope of his recovery or duration, and committed his soul to God. Whether he felt the instant stroke of death, and met the king of terrors face to face, cannot be known: For "death and the sun cannot be looked upon," says Rochefoucault. But the writer of this has reason to imagine, that when he thought he had made his peace with his Maker, he had nothing to fear.

Of the hundred sublunary things bestowed on mortals, health is ninety-nine. He was born with a scrophulous habit; for which he was touched, as he acknowledged, by good Queen Anne, whose piece of gold he carefully preserved. But even a Stuart could not expel that enemy to his frame. Though he seemed to be athletic as Milo himself, and in his younger days performed several feats of activity, he was to the last a *convulsionary*. He has often stept aside, to let nature do what she would with him. His gestures, which were a degree of St Vitus's dance, in the street, attracted the notice of many; the stare of the vulgar, but the compassion of the better sort.

If this memoir-writer possessed the pen of a Plutarch, and the subject is worthy of that great biographer, he would begin his account from his youth, and continue it to the last period of his life, in the due order of an historian. What he knows and can recollect he will perform. His father (called "gentleman" in the parish-register), he says himself, and it is also within memory, was an old bookseller at Lichfield, and a whig in principle. The father of Socrates was not of higher extraction, nor of a more honourable profession. Our author was born in that city; and the house of his birth was a few months ago visited by a learned acquaintance; the information of which was grateful to the Doctor. It may probably be engraved for some monthly repository. The print and the original dwelling may become as eminent as the mansion of Shakespeare at Stratford, or of Erasmus at Rotterdam. He certainly must have had a good school education. He was entered of Pembroke College, Oxford, Oct. 31. 1728, and continued there for several terms. By whose bounty he was supported, may be known to inquiry. While he was there, he was negligent of the college rules and hours, and absented himself from some of the lectures; for which, when he was reprimanded and interrogated, he replied with great rudeness and contempt of the lecturer. Indeed he displayed an overbearing disposition that would not brook controul; and showed, that, like Cæsar, he was fitter to command than to obey. This dictatorial spirit was the leading feature in his deportment to his contemporaries. His college themes and declamations are still remembered; and his elegant translation of Pope's Messiah into Latin verse found its way into a volume of poems published by one Husbands. In 1735, after having been some time an usher to Anthony Blackwall, his friends assisted him to set up an academy near Lichfield. Here he formed an acquaintance with the late Bishop Green, then an usher at Lichfield, and with Mr Hawkins Browne. As the school probably did not answer his expectation (for who does not grow tired of teaching others, especially if he wants to teach himself?) he resolved to come up to London, where every thing is to be had for wit and for money

(*Romæ omnia venalia*), and to seek his fortune. He was accompanied by his pupil Mr Garrick; and travelled on horseback to the metropolis in March 1737.

The time and business of this journey are before the public in some letters from Mr Walmsley, who recommends Johnson as a writer of tragedy; as a translator from the French language; and as a good scholar. He brought with him his tragedy of Irene; which afterwards took its chance on Drury-Lane theatre. Luckily he did not throw it into the fire by design or otherwise, as Parson Adams did his Æschylus by mistake. He offered himself for the service of the booksellers; "for he was born for nothing but to write,"—

"And from the jest obscene reclaim our youth,
And set our passions on the side of truth."

The hurry of this pen prevents the recollection of his first performances. But he used to call Dodsley his patron, because he made him, if not first, yet best known, by printing and publishing, upon his own judgment, his Satire called "London," which was an imtiation of one of Juvenal, whose gravity and severity of expression he possessed. He there and then discovered how able he was "to catch the manners living as they rise." The poem had a great sale, was applauded by the public, and praised by Mr Pope; who, not being able to discover the author, said "He will soon be *deterré*." In 1738 he luckily fell into the hands of his other early patron Cave *. His speeches for the Senate of Lilliput were begun in 1740, and continued for several sessions. They passed for original with many till very lately. But Johnson, who detested all injurious imposition, took a great deal of pains to acknowledge the innocent deception. He gave Smollet notice of their unoriginality while he was going over his historical ground, and to be upon his guard in quoting from the Lilliput Debates. It is within recollection, that an animated speech he put into the mouth of Pitt, in answer to the parliamentary veteran Horace Walpole, was much talked of, and considered as genuine. Members of parliament acknowledge, that they reckon themselves much obliged for the printed accounts of debates of both Houses, because they are made to speak better than they do in the senate. Within these few years, a gentleman in a high employment under government was at breakfast in Gray's-Inn, where Johnson was present, and was commending the excellent preservation of the speeches of both Houses in the Lilliput Debates. He declared, he knew how to appropriate every speech without a signature; for that every person spoke in character, and was as certainly and as easily known as a speaker in Homer or Shakespeare. "Very likely, Sir," said Johnson, ashamed of having deceived him; "but I wrote them in the garret where I then lived." His predecessor in this oratorial fabrication was Guthrie; his successor in the Magazine was Hawkesworth. It is said, that to prove himself equal to this employment (but there is not leisure for the adjustment of chronology) in the judgment of Cave, he undertook the life of Savage, which he asserted (not incredible of him), and valued himself upon it, that he wrote in six and thirty hours. In one night he also composed, after finishing an evening in Holborn, his Hermit of Teneriff. He sat up a whole night to compose the preface to the Preceptor.

His eye-sight was not good; but he never wore spectacles, not on account of such a ridiculous vow as Swift made not to use them, but because he was assured they would be of no service to him. He once declared;

* The Proprietor of the Gentleman's Magazine.

red, that he "never ſaw the human face divine." He ſaw better with one eye than the other; which however was not like that of Camoens the Portugueſe poet, as expreſſed on his medal. Latterly perhaps he meant to ſave his eyes, and did not read ſo much as he otherwiſe would. He preferred converſation to books; but when driven to the refuge of reading by being left alone, he then attached himſelf to that amuſement. "Till this year," ſaid he to an intimate, "I have done tolerably well without ſleep, for I have been able to read like Hercules." By his innumerable quotations you would ſuppoſe, with a great perſonage, that he muſt have read more books than any man in England, and have been a mere boo-kworm: but he acknowledged that ſuppoſition was a miſtake in his favour. He owned he had hardly every read a book through. The poſthumous volumes of Mr Harris of Saliſbury (which treated of ſubjects that were congenial with his own profeſſional ſtudies) had attractions that engaged him to the end. He did not always give his opinion unconditionally of the pieces he had even peruſed and was competent to decide upon. He did not chooſe to have his ſentiments generally known; for there was a great eagerneſs, eſpecially in thoſe who had not the pole-ſtar of judgment to direct them, to be taught what to think or to ſay on literary performances. "What does Johnſon ſay of ſuch a book?" was the queſtion of every day. Beſides, he did not want to increaſe the number of his enemies, which his deciſions and criticiſms had created him. Shall this pen find a place in the preſent page to mention, that a ſhameleſs Ariſtophanes had an intention of taking him off upon the ſtage, as the Rehearſal does the great Dryden? When it came to the notice of our exaſperated man of learning, he conveyed ſuch threats of vengeance and perſonal puniſhment to the mimic, that he was glad to proceed no farther. In the year 1738 he wrote the Life of Father Paul, and publiſhed propoſals for a tranſlation of his Hiſtory of the Council of Trent by ſubſcription: but it did not go on. Mr Urban even yet hopes to recover ſome ſheets of this tranſlation that were in a box under St John's Gate; more certainly once placed there, than Rowley's Poems were in the cheſt in a tower of the church of Briſtol.

Night was his time for compoſition. Indeed he literally turned night into day, *noctes vigilabat ad ipſum mane;* but not like Tigellius in Horace. Perhaps he never was a good ſleeper, and (while all the reſt of the world was in bed) he choſe his lamp, in the words of Milton,

> in midnight hour,
> Was ſeen in ſome high lonely tower.

He wrote to live, and luckily for mankind lived a great many years to write. All his pieces are promiſed for a new edition of his works under the inſpection of Sir John Hawkins one of his executors, who has undertaken to be his biographer. Johnſon's high tory principles in church and ſtate were well known. But neither his Prophecy of the Hanover Horſe, lately maliciouſly reprinted, nor his political principles or converſations, got him into any perſonal difficulties, nor prevented the offer of a penſion, nor his acceptance.

He was employed by Oſborne to make a catalogue of the Harleian Library. Perhaps, like thoſe who ſtay too long on an errand, he did not make the expedition his employer expected, from whom he might deſerve a gentle reprimand. The fact was, when he opened a book he liked, he could not refrain from reading it. The bookſeller upbraided him in a groſs manner, and, as tradition goes, gave him the lie direct, though our catalogue-maker offered at an excuſe. Johnſon turned the

volume

volume into a weapon, and knocked him down; and told him "not to be in a hurry to rise, for when he did, he proposed kicking him down stairs." Perhaps the lie direct may be punished *ad modum recipientis*, as the law gives no satisfaction. His account of the collection, and the tracts that are printed in quarto volumes, were well received by the public. Of his folio labours in his English Dictionary a word must be said; but there is not room for much. The delineation of his plan, which was esteemed a beautiful composition, was inscribed to Lord Chesterfield, no doubt with permission, whilst he was secretary of state. It was at this time, he said, he aimed at elegance of writing, and set for his emulation the Preface of Chambers to his Cyclopedia. Johnson undoubtedly expected beneficial patronage. It should seem that he was in the acquaintance of his Lordship, and that he had dined at his table, by an allusion to him in a letter to his son, printed by Mrs Stanhope, and which he himself would have been afraid to publish. Whilst he was ineffectually hallooing the Graces in the ear of his son, he set before him the slovenly behaviour of our author at his table, whom he acknowledges as a great genius, but points him out as a rock to avoid, and considers him only as "a respectable Hottentot." When the book came out, Johnson took his revenge, by saying of it, "that the instructions to his son inculcated the manners of a dancing-master, and the morals of a prostitute."

It does not appear that Lord Chesterfield showed any substantial proofs of approbation to our Philologer, for that was the professional title he chose. A small present he would have disdained. Johnson was not of a temper to put up with the affront of disappointment. He revenged himself in a letter to his Lordship, written with great acrimony, and renouncing all acceptance of favour. It was handed about, and probably will be published, for *litera scripta manet*. He used to say, "he was mistaken in his choice of a patron; for he had simply been endeavouring to gild a rotten post."

Lord Chesterfield indeed commends and recommends Mr Johnson's Dictionary in two or three numbers of the World. "Not words alone pleased him." "When I had undergone," says the compiler, "a long and fatiguing voyage, and was just getting into port, this Lord sent out a small cock-boat to pilot me in." The agreement for this great work was for 1500 l. His pension from the King, which is to be considered as a reward for his pioneering services in the English language, and by no means as a bribe, gave him consequence, and made the Dictionary and its author more extensively known. It is a royal satisfaction to have made the life of a learned man more comfortable to him.

"These are imperial works, and worthy
"kings."

Lord Corke, who would have been kinder to him than Stanhope (if he could), as soon as it came out, presented the Dictionary to the Academy della Crusca at Florence in 1755. Even for the abridgement in octavo, which puts it into every body's hands, he was paid to his satisfaction by the liberality of his booksellers. His reputation is as great for compiling, digesting, and ascertaining the English language, as if he had invented it. His Grammar in the beginning of the work was the best in our language, in the opinion of Goldsmith. During the printing of his Dictionary, the Ramblers came out periodically; for he could do more than one thing at a time. He declared that he wrote them by way of relief from his application to his Dictionary, and for the reward. He has told this writer, that he had no expectation

tion they would have met with so much success, and been so much read and admired. What was amusement to him, is instruction to others.

The Rambler is a great task for one person to accomplish single-handed. For he was assisted only in two essays by Richardson, two by Mrs Carter, and one by Miss Talbot. His idlers had more hands. Shenstone, his fellow collegian, calls his style a learned one. There is indeed too much Latin in his English. He seems to have caught the infectious language of Sir Thomas Brown, whose works he read, in order to write his life. Though it cannot be said, as Campbell did of his own last work, that there is not a hard word in it; yet he does not rattle through hard words, and stalk through polysyllables, to use an expression of Addison, as in his earlier productions. His style, as he says of Pope, became smoothed by the scythe, and levelled by the roller. It pleased him to be told by Dr Robertson, that he had read his Dictionary twice over. If he had some enemies beyond, and even on this side of the Tweed, he had more friends. Only he preferred England to Scotland. As it is cowardly to insult a dead lion, it is hoped, that as death extinguishes envy, it also does ill-will; "for "British vengeance wars not with the "dead."

He gave himself very much to companionable friends for the last years of his life (for he was delivered from the daily labour of the pen, and he wanted relaxation), and they were eager for the advantage and reputation of his conversation. Therefore he frequently left his own home (for his household gods were not numerous or splendid enough for the reception of his great acquaintance, and visited them both in town and country. This was particularly the case with Mr and Mrs Thrale (*ex uno disce omnes*), who were the most obliging and obliged of all within his intimacy, and to whom he was introduced by his friend Murphy. His inclinations here were consulted, and his will was a law. With this family he made excursions into Wales and to Brighthelmstone. Change of air and of place were grateful to him, for he loved vicissitude. But he could not long endure the illiteracy and rusticity of the country; for woods and groves, and hill and dale, were not his scenes:

"Tower'd cities please us then,
And the busy hum of men."

But the greatest honour of his life, was from a visit that he received from a great personage in the library of the queen's palace—only it was not from a king of his own making. Johnson on his return repeated the conversation, which was much to the honour of the great person, and was as well supported as Lewis XIV. could have continued with Voltaire. He said, he only wanted to be more known to be more loved. They parted much pleased with each other. If it is not an impertinent stroke of this pen, it were to be wished that one more person had conveyed an inquiry about him during his last illness. "Every body has left their names, or wanted to know how I do," says he; "but,"——In his younger days he had a great many enemies, of whom he was not afraid:

"Ask you what provocation I have had?
The strong antipathy of good to bad."

Churchill, the puissant satirist, challenged Johnson to combat: Satire the weapon. Johnson never took up the gauntlet or replied; for he thought it unbecoming him to defend himself against an author who might be resolved to have the last word. He was content to let his enemies feed upon him as long as they could.

He wrote many political tracts since his pension. Perhaps he would not have written at all, unless impelled

pelled by gratitude. But he wrote his genuine thoughts, and imagined himself contending on the right side. A great parliamentary character seems to resolve all his American notions into the vain expectation of rocking a man in the cradle of a child. Johnson recounted the number of his opponents with indifference. He wrote for that government which had been generous to him. He was too proud to call upon Lord Bute, or leave his name at his house, though it was told it would be agreeable to his lordship; for he said he had performed the greater difficulty, he had taken the pension.

The last popular work, to him an easy and a pleasing one, was the writing the lives of our poets, now reprinted in four octavo volumes. He finished this business so much to the satisfaction of the booksellers, that they presented him a gratuity of 100l. having paid him 300l. as his price. But an unwritten space must be found for what Johnson did respecting Shakspeare. For the writer and reader observe a disorder of time in this page. He took so many years to publish his edition, that his subscribers grew displeased and clamorous for their books, which he might have prevented; for he was able to do a great deal in a little time. But at last he tried to awake his faculties; and, like the lethargic porter of the Castle of Indolence, "to rouse himself as much as rouse himself he can." He confessed, that the publication of his Shakspeare answered to him in every respect. He had a very large subscription.

Dr Campbell, then alive in Queen-square, who had a volume in his hand, pronounced, that the preface and notes were worth the whole subscription money.

Hawkesworth, one of the Johnsonian school, upon being asked whether Johnson was an happy man, by a gentleman who had been just introduced to him, and wanted to know every thing about him, confessed, that he looked upon him as a most miserable being. The moment of inquiry was probably about the time he lost his wife, and sent for Hawkesworth, in the most earnest manner, to come and give him consolation and his company.——"And skreen me from the ills of life!" is the conclusion of his sombrous poem on November.

Johnson thought he had no right to complain of his lot in life, or of having been disappointed. The world had not used him ill: it had not broke its word with him; it had promised him nothing: he aspired to no elevation; he had fallen from no height. Lord Gower endeavoured to obtain for him, by the interest of Swift, the mastership of a grammar-school of small income, for which Johnson was not qualified by the statutes to become a candidate. His lordship's letter, published some years ago, is to the honour of the subject; in praise of his abilities and integrity, and in commiseration of his distressed situation. Johnson wished, for a moment, to fill the chair of a professor at Oxford, then become vacant; but he never applied for it. He was offered a good living by Mr Langton, if he would accept it, and take orders; but he chose not to put off his lay habit. He would have made an admirable library-keeper; like Casaubon, Magliabechi, or Bentley. But he belonged to the world at large. Talking on the topic of what his inclinations or faculties might have led him to have been, had he been bred to the profession of the law, he has said he should have wished for the office of Master of the Rolls. He gave into this idea in table-talk, partly serious and partly jocose; for it was only a manner he had of describing himself to his friends, without vanity of his parts (for he was above being vain), or envy of the honour-

honourable ſtations engaged by other men of merit. He would correct any compoſitions of his friends (*habes confitentem*), and dictate on any ſubject on which they wanted information. He could have been an orator if he would. On account of his intimacy with Dr Dodd, for whom he made a bargain with the bookſellers for his edition of the Bible, he wrote a petition to the crown for mercy, after his condemnation. The letter he compoſed for the tranſlator of Arioſto, that was ſent to Mr Haſtings in Bengal, is eſteemed a maſter-piece. Dr W—— of Wincheſter, talked of it as the very beſt he ever read. He could have been eminent, if he choſe it, in letter-writing; a faculty in which, according to Sprat, his Cowley excelled. His epiſtolary and confidential correſpondence would make an agreeable publication, but the world will never be truſted with it. He wrote as well in verſe as in proſe. Though he compoſed ſo harmoniouſly in Latin and Engliſh, he had no ear for muſic; and though he lived in ſuch habits of intimacy with Sir Joſhua Reynolds, and once intended to have written the lives of the painters, he had no eye, nor perhaps taſte, for a picture nor a landſcape. He renewed his Greek ſome years ago, for which he found no occaſion for twenty years. He owned, that many knew more Greek than himſelf; but that his grammar would ſhow he had once taken pains. Sir William Jones, one of the moſt enlightened of the ſons of men, as Johnſon deſcribed him, has often ſaid he knew a great deal of Greek. With French authors he was familiar. He had lately read over the works of Boileau. He paſſed a judgment on Sherlock's French and Engliſh letters, and told him there was more French in his Engliſh, than Engliſh in his French. His curioſity would have led him to read Italian, even if Baretti had not been his acquaintance. Latin was as natural to him as Engliſh. He ſeemed to know the readieſt roads to knowledge, and to languages their conductors. He made ſuch progreſs in the Hebrew, in a few leſſons, as ſurpriſed his guide in that tongue. In company with Dr Barnard and the fellows at Eaton, he aſtoniſhed them all with the diſplay of his critical, claſſical, and proſodical treaſures, and alſo himſelf; for he proteſted, on his return, he did not know he was ſo rich.

Chriſtopher Smart was at firſt well received by Johnſon. This writer owed his acquaintance with our author, which laſted 30 years, to the introduction of that bard. Johnſon, whoſe hearing was not always good, underſtood he called him by the name of Thyer, that eminent ſcholar, librarian of Mancheſter, and a Nonjuror. This miſtake was rather beneficial than otherwiſe to the perſon introduced. Johnſon had been much indiſpoſed all that day, and repeated a pſalm he had juſt tranſlated, during his affliction, into Latin verſe, and did not commit to paper. For ſo retentive was the memory of this man, that he could always recover whatever he lent to that faculty. Smart in return recited ſome of his own Latin compoſitions. He had tranſlated with ſucceſs, and to Mr Pope's *ſatisfaction*, his St Cecilian Ode. Come when you would, early or late, for he deſired to be called from bed when a viſitor was at the door; the tea-table was ſure to be ſpread, *Te veniente die, Te decedente*.—With tea he cheered himſelf in the morning, with tea he ſolaced himſelf in the evening; for in theſe, or in equivalent words, he expreſſed himſelf in a printed letter to Jonas Hanway, who had juſt told the public, that tea was the ruin of the nation, and of the nerves of every one who drank it. The pun upon his favourite liquor he heard with a ſmile. Though his time ſeemed

ſeemed to be beſpoke, and quite engroſſed, it is certain his houſe was open to all his acquaintance, new and old. His amanuenſis has given up his deſk, the printer's devil has waited on the ſtairs for a proof-ſheet, and the preſs has often ſtood ſtill. His viſitors were delighted and inſtructed. No ſubject ever came amiſs to him. He could transfer his thoughts from one thing to another with the moſt accommodating facility. He had the art, for which Locke was famous, of leading people to talk on their favourite ſubjects, and on what they knew beſt. By this he acquired a great deal of information. What he once heard he rarely forgot. They gave him their beſt converſation, and he generally made them pleaſed with themſelves, for endeavouring to pleaſe him. Poet Smart uſed to relate, "that the firſt converſation he had with him was of ſuch variety and length, that it began with poetry and ended at fluxions." He always talked as if he was talking upon oath. He was the wiſeſt perſon, and had the moſt knowledge in ready caſh, this writer had the honour to be acquainted with.——Johnſon's opinion was conſulted on all occaſions. He was known to be a good caſuiſt, and therefore had many caſes for his judgment. It is notorious, that ſome men had the wickedneſs to overreach him, and to injure him, till they were found out. Lauder was of the number, who made, at the time, all the friends of Milton his enemies. There is nobody ſo likely to be impoſed upon as a good man.—His manner was intereſting: the tone of his voice, and the ſincerity of his expreſſions, even when they did not captivate your affections, or carry conviction, prevented contempt. It muſt be owned, his countenance, on ſome occaſions, reſembled too much the medallic likeneſs of Magliabechi, as exhibited before the printed account of him by Mr Spence. No man dared to take liberties with him, or flatly contradict him; for he could repel any attack, having always about him the weakneſs of ridicule, of wit, and of argument. He had often in his mouth this line of Pope,

"The proper ſtudy of mankind is man."

He was deſirous of ſurveying life in all its modes and forms, and in all climates. Twenty years ago he offered to attend his friend Vanſittart to India, who was invited there to make a fortune; but it did not take place. He talked much of travelling into Poland, to obſerve the life of the Palatines, the account of which ſtruck his curioſity very much. His Raſſelas, it is reported, he wrote to raiſe a purſe of pecuniary aſſiſtance to his aged mother at Lichfield. The firſt title of his manuſcript was, "Prince of Ethiopia.' Mr Bruce is expected to give us a hiſtory of both theſe countries. The Happy valley he would hardly be able to find in Abyſſinia. Dr Young uſed to ſay, "that Raſſelas was a lamp of wiſdom." He there diſplays an uncommon capacity for remark, and makes the beſt uſe of the deſcription of travellers. It is an excellent romance. But his journey into the Weſtern Iſlands is an original thing. He hoped, as he ſaid, when he came back, that no Scotchman had any right to be angry with what he wrote. It is a book written without the aſſiſtance of books. He ſaid, "it was his wiſh and endeavour not to make a ſingle quotation." His curioſity muſt have been exceſſive, and his ſtrength undecayed, to accompliſh a journey of ſuch length, and ſubject to ſuch inconvenience. His book was eagerly read. One of the firſt men of the age told Mr Garrick, "that he would forgive Johnſon all his wrong notions reſpecting America, on account of his writing that book." He thought himſelf the hardier for travelling. He took a tour into France, and meditated another into

Italy or Portugal, for the ſake of the climate. But Dr Brockleſby his friend and phyſician conjured him by every argument in his power, not to go abroad in the ſtate of his health; but that if he was reſolved on the firſt, and wiſhed for ſomething additional to his income, deſired he would permit him to accommodate him out of his fortune with 100 l. a-year, during his travels, to be paid by inſtallments.

"Ye little ſtars, hide your diminiſh'd heads."

The reply to this generoſity was to this effect: "That he would not be obliged to any perſon's liberality, but to his king's." The continuance of this deſign to go abroad, occaſioned the application for an increaſe of penſion, that is ſo honourable to thoſe who applied for it, and to the Lord Chancellor, who gave him leave to draw on his banker for any ſum. With the courage of a man, Johnſon demanded to know of Brockleſby if his recovery was impoſſible? Being anſwered in the affirmative; "then," ſays he, "I will take no more opium, and give up my phyſicians."

At laſt he ſaid, "If I am worſe, I cannot go; if I am better, I need not go; but if I continue neither better nor worſe, I am as well where I am." His hand and his heart were always open to charity. The objects under his own roof were only a few of the ſubjects for relief. He was at the head of ſubſcriptions in caſes of diſtreſs. His guinea, as he ſaid of another man of a bountiful diſpoſition, was always ready. He wrote an exhortation to public bounty. He drew up a paper to recommend the French priſoners in the laſt war but one, to the Engliſh benevolence; which was of ſervice. He implored the hand of benevolence for others, even when he almoſt ſeemed a proper object of it himſelf.

He was fitted by nature for a critic. His Lives of the Poets (like all his biographical pieces) are well written. He gives us the pulp without the huſks. He has told their perſonal hiſtory very well. But every thing is not new. Perhaps what Mr Steevens helped him to, has increaſed the number of the beſt anecdotes. But his criticiſms of their works are of the moſt worth, and the greateſt novelty. His perſpicacity was very extraordinary. He was able to take meaſure of every intellectual object, and to ſee all round it. If he choſe to plume himſelf as an author, he might on account of the gift of intuition,

"The brighteſt feather in the Eagle's wing."

He has been cenſured for want of taſte or good-nature, in what he ſays of Prior, Gray, Lyttelton, Hammond, and others, and to have praiſed ſome pieces that nobody thought highly of. It was a fault in our critic too often to take occaſion to ſhow himſelf ſuperior to his ſubject, and alſo to trample upon it. There is no talking about taſte. Perhaps Johnſon, who ſpoke from his laſt feelings, forgot thoſe of his youth. The love-verſes of Waller and others have no charms for old age. Even Prior's Henry and Emma, which pleaſed the old and ſurly Dennis, had no charms for him. Of Gray, he always ſpoke as he wrote, and called his poetry artificial. If word and thought go together, the odes of Gray were not to the ſatisfaction of our critic. But what compoſition can ſtand this ſharp-ſighted critic? He made ſome freſh obſervations on Milton, by placing him in a new point of view: and if he has ſhown more of his excellencies than Addiſon does, he accompanies them with more defects. He took no critic from the ſhelf, neither Ariſtotle, Boſſu, nor Boileau. He hardly liked to quote, much more to ſteal. He drew his judgments from the principles of human nature, of which

which the Rambler is full, before the Elements of Criticism by Lord Kames made their appearance.

It may be inserted here, that Johnson, soon after his coming to London, had thought of writing a History of the revival of Learning. The booksellers had other service to offer him. But he never undertook it. The proprietors of the Universal History wished him to take any part in that voluminous work. But he declined their offer. His last employers wanted him to undertake the life of Spenser. But he said, Warton had left little or nothing for him to do. A system of morals next was proposed. But perhaps he chose to promise nothing more. He thought, as, like the running horse in Horace, he had done his best, he should give up the race and the chace. His dependent Levett died suddenly under his roof. He preserved his name from oblivion, by writing an epitaph for him, which shows that his poetical fire was not extinguished, and is so appropriate, that it could belong to no other person in the world. Johnson said, that the remark of appropriation, was just criticism: his friend was induced to pronounce, that he would not have so good an epitaph written for himself. Pope has nothing equal to it in his sepulchral poetry.—Johnson was famous for saying what are called *good things*. Mr Boswell, who listened to him for so many years, has probably remembered many. He mentioned many of them to Paoli, who paid him the last tribute of a visit to his grave. If Johnson had had as good eyes as Boswell, he might have seen more trees in Scotland, perhaps, than he mentions.

This is not the record-office for his sayings: but a few must be recollected here. For Plutarch has not thought it beneath his dignity to relate some things of this sort, of some of his heroes. "Pray, Dr Johnson (said somebody), is the master of the mansion at Streatham a man of much conversation, or is he only wise and silent?" "He strikes," says Johnson, "once an hour, and I suppose strikes right." Mr Thrale left him a legacy, and made him an executor. It came to Johnson's ears, that the great bookseller in the Strand, on receiving the last manuscript sheet of his Dictionary, had said, "Give Johnson his money, for I thank God I have done with him." The philologer took care that he should receive his compliments, and be informed, "he was extremely glad he returned thanks to God for any thing." Well known is the rude reproof he gave to a talker, who asserted, that every individual in Scotland had literature. (By the by, modern statesmen do not wish that every one in the king's dominions should be able to write and read). "The general learning of the Scotch nation (said he, in a bad humour) resembles the condition of a ship's crew condemned to short allowance of provisions; every one has a mouthful, but nobody a belly-full."

His temper was not naturally smooth, but seldom boiled over. It was worth while to find out the *mollia tempora fandi*. The words *nugarum contemptor* fell often from him in a reverie. When asked about them, he said, he appropriated them from a preface of Dr Hody. He was desirous of seeing every thing that was extraordinary in art or nature; and to resemble his Imlac in his moral romance of Rasselas. It was the fault of fortune that he did not animadvert on every thing at home and abroad. He had been upon the salt-water, and observed something of a sea-life: of the uniformity of the scene, and of the sickness and turbulence belonging to that element, he had felt enough. He had seen a little of the military life and discipline, by having passed whole days and nights in the camp,

camp, and in the tents, at Warley-Common. He was able to make himself entertaining in his description of what he had seen. A spark was enough to illuminate him. The Giant and the Corsican Fairy were objects of attention to him. The riding-horses in Astley's amphitheatre (no new public amusement, for Homer alludes to it) he went to see; and on the fireworks of Torri he wrote a Latin poem.

An evening-club, for three nights in every week, was contrived to amuse him, in Essex-street, founded, according to his own words, "in frequency and parsimony," to which he gave a set of rules, as Ben Johnson did his *leges convivales* at the Devil Tavern.—Johnson asked one of his executors, a few days before his death (which, according to his will, he expected every day), "Where do you intend to bury me?" He answered, "In Westminster-abbey." "Then," continued he, "place a stone over my grave (probably to notify the spot), that my remains may not be disturbed." This son of study and of indigence died worth above 1700l. Milton died worth 1500l. His legacy to his black servant Frank is noble and exemplary. Milton left in his hand-writing the titles of some future subjects for his pen; so did Johnson.

At the end of this sketch, may be hinted (sooner might have been prepossession), that Johnson told this writer, for he saw he always had his eye and his ear upon him, that at some time or other he might be called upon to assist a posthumous account of him.

"All this may be true, extraordinary, and entertaining; but where the deuce did you pick it all up?"

Classical Epitaph on Dr Johnson, from the Gentleman's Magazine, by a Correspondent in Edinburgh, signed ALBANICUS.

M. S.
SAMUELIS JOHNSONI, LL. D.
Viri subacti & firmi ingenii,
In literis Angliæ ornamenti,
Cui non vita erepta, sed mors
Donata esse videtur;
(Etsi sit & erit luctuosa amicis,
Matura forsan sibi,
Sed acerba patriæ,
Gravis bonis omnibus:)
Ne diutius videret Britanniam,
Vectigalibus petulanter oppressam,
Ardentem invidia Senatum,
Sceleris nefarii principes reos,
Civitatem eam denique
In omni genere deformatam,
In qua ipse florentissima
Multum omnibus gloria præstitit.
Obiit anno ætatis septuagesimo sexto
Decembris MDCCLXXXIV.
G. S.

Observations on 'The Sorrows of Werter.'

I DO not recollect having noticed in your valuable Miscellany any observations on a late popular publication, intitled 'The Sorrows of Werter.' I have been so much affected by the perusal of it, and by an event to which it has in some measure been accessary, that I cannot help offering a few remarks on a composition evidently of the most dangerous and fatal tendency. The style is animated and affecting, and cannot fail deeply to interest every susceptible and feeling heart: but where the reader is unfortunately possessed of a warm and glowing imagination—ardent and energetic sentiments, without an equal share of judgment, and real rectitude of principle; and if, added to these dispositions, he should have experienced unfortunate vicissitudes of life, which may have tinctured his mind with gloomy and desponding ideas;—fatal indeed may be the

the interest he takes in 'The Sorrows of Werter,' and the effects which his specious apologies for suicide may have on his imagination. A very recent instance exemplifies what I mean to express. A few weeks ago our public papers gave an account of a young lady of reputable family who had rashly put a period to her own existence; and in the apartment where this fatal catastrophe took place, was found "The Sorrows of Werter" opened in a page containing sophistical reasonings in favour of the unnatural and impious practice of self-destruction. Alas! how severe ought to be the remorse of that Author, who, instead of employing the abilities and genius which his Creator has given him, in enlightening the understanding and amending the hearts of his fellow-creatures, prostitutes his pen for the purposes of Vice and the embellishment of Error, and presents to them a sweet and subtle poison, whose pernicious tendency must at least debilitate, if not destroy, the weak and susceptible mind. While perusing 'The Sorrows of Werter,' its rapid and glowing style strikes the imagination, and irresistibly engages the attention; but when this tumult of the senses subsides, and we calmly reflect on the events by which we have suffered ourselves to be agitated, we blush to find we have been affected by the extravagant and fastidious distresses of a madman, made up of pride, caprice, and passion, full of erroneous sentiments and real vices, slightly varnished over by superficial and fanciful perfections—indulging without restraint an impetuous and criminal attachment from which he makes no efforts to free himself; consuming the season for active life in enervating indolence; reasoning on fanciful and absurd grounds, arguments without foundation which a child might confute, justifying and allowing himself in flights of impetuous and violent passions, by which he is for ever on the brink of the most fatal and cruel outrages—Yet this man, so weak, so criminal, dignifies his excesses by the names of *sentiment*, *delicacy*, and *tenderness*, and sacrilegiously talks of entering with a pure heart into the presence of his Creator, while deliberately arraigning his dispensations, and contemning his power, by resolving to terminate his own existence, and rush uncalled for to his awful tribunal.—I cannot conclude these few imperfect observations more suitably than by inserting some stanzas from Dr Warton's admirable Ode on this subject.

Affecting to defend the suicide, he thus elegantly expresses himself:

Ah! from the Muse that bosom mild
By treacherous magic was beguil'd
To strike the deathful blow;
She fill'd his soft ingenuous mind
With many a feeling too refin'd,
And rous'd to livelier pangs his wakeful sense of wo.

Then wish not o'er his earthly tomb
The baleful nightshade's lucid bloom
To drop its deadly dew;
Nor, oh, forbid the twisted thorn,
That rudely binds his turf forlorn,
With Spring's green swelling buds to vegetate anew.

What tho' refus'd each chanted rite,
Here viewless mourners shall delight
To touch the shadowy shell;
And Petrarch's harp that wept the doom
Of Laura lost in early bloom,
In melancholy tones shall ring his pensive knell.

When thus sublimely in the concluding part of the Poem, he contrasts this false but beautiful poetic reasoning:

Forbear, fond bard, the partial praise,
Nor thus for guilt in specious lays
The wreath of glory twine;
In vain with hues of gorgeous glow
Gay Fancy gives her vest to flow,
Unless Truth's matron-hand the floating folds confine.

Just Heav'n, man's fortitude to prove,
Permits thro' life at large to rove
The tribes of hell-born wo;
Yet the same Power that wisely sends
Life's fiercest ills, indulgent lends
Religion's golden shield to break th' embattled foe.

Univ. Mag.

Vain man, 'tis Heav'n's prerogative
To take, what first it deign'd to give,
Thy tributary breath;
In awful expectation plac'd,
Await thy doom, nor impious haste
To pluck from God's right-hand his instruments of Death.

M. HAYS.

A Brief Relation of a New and Unfortunate Voyage to the South Seas, undertaken by Monf. Marion.

FROM a full account of this voyage, which has appeared at Paris, the following particulars are selected.

M. Marion de Fresne, animated with an ardent curiosity, similar to that of Captain Cook (whom he resembled also in his tragical end), for making new discoveries in unknown seas, offered government to carry back to Otaheite the young Indian whom M. Bougainville had conducted from thence to Paris. He only demanded the addition of a King's sloop to the vessel of which he was himself the proprietor; and with these two ships he set out for the Isle of France, where he was to take Aotourou on board.

Soon after, Aotourou died; which disconcerted the projects of Mr Marion, with respect to the South Sea. He set sail, however, from Madagascar to the Cape of Good Hope; and after laying in provisions there for eight months, he proceeded for Van Diemen's Land, and arrived at it, after having discovered in his passage several islands. The view of this land, and of the rest of New Holland, appeared inviting, as a multitude of circumstances seemed to announce an inhabited country.

Our adventurers landed: the natives came down to the coast, and discovered no marks of opposition or hostility: they gathered dry wood, and formed it into a sort of pile: they presented to the strangers some branches of the wood, and invited them, by signs, to set fire to the pile; which the latter did in effect, without knowing the meaning of this ceremony: while the pile was in flames, the savages seemed neither offended, nor pleased, nor surprised. With their wives and children (all black, naked, and cotton-haired) they beheld their new guests with an apparent indifference. But when presents of looking-glasses, handkerchiefs, iron, linen, and poultry, were offered to them, they were rejected with disdain and marks of resentment: and this rejection was followed by a declaration of war; for they retired to a rising ground, from which they sent a violent discharge of stones against the Europeans, wounding Capt. Marion and one of his officers, who took to their boats, and made a new landing on another part of the coast. Here they saw a sandy country, covered with heath and small trees, of which the natives burn the bark to dress the shell-fish, which seemed to be their principal nourishment. They observed, in their excursion, the tyger-cat, crows, black-birds, turtle-doves, and a parroquet whose plumage resembled that of the parroquet in South America.

From New Holland M. Marion set sail for New Zealand, of which Tasman had perceived a point in the year 1642, and where M. de Surville (an extract from whose voyage is subjoined to this work) had anchored in a bay, which he called Lauriston, at

at the same time that Capt. Cook discovered the two points of the same bay, without knowing, as it seems, that the French lay there at anchor.

It was here that M. Marion met his fate. Having erected tents in the island of Motuaro, and conversed with the natives by means of a vocabulary of Otaheite, whose language is the same with that of the New Zealanders, as is well known, he found, at first, their behaviour promising. They came in crowds, with their chiefs, on board his ships, and without arms. Thirty days were passed in seeming friendship, and the exchange of good offices; and their manners and way of living are here described at length; but to those who have read the voyage of Sir Joseph Banks and Capt. Cook, published by Hawkesworth, few of these relations will appear new.

In the midst of this apparent good intelligence, a bloody project was formed of putting to death M. Marion and his attendants, who should not have trusted with so much simplicity to the good faith of these savages; more especially, if he knew, that two years before, they had been treated with the greatest and the most absurd severity by Monf. de Sûrville, who, to punish them for stealing his boat, had set fire to their huts, and spread terror and desolation through their villages.

Mess. Marion, Vaudricourt, and fourteen more of the ship's crew, went on shore for the third time, accompanied by several savages, on a fishing party; and were conducted by Tacoury, one of the Indian chiefs, to whom Marion had shown particular marks of civility and kindness. In the evening, he was expected in his ship, but did not appear. The next morning a boat was sent out to take in water and wood; and about nine o'clock a man was perceived swimming towards the ship. He was the only one who escaped the massacre of his comrades, whom he had seen murdered, with their unfortunate commander, and their bodies cut into pieces and divided among the savages.

Messieurs de Clesmeur and Crozet, on receiving this fatal news, took all the precautions that were necessary to save the detachments that were posted on the shore; and marched at the head of them through a crowd of savages, whose looks expressed hostility and resentment. In their passage through a village they found a part of the cloaths of their slaughtered companions, and a human thigh which had been half-devoured.

After discovering some other islands in the South Sea, our surviving travellers returned to Guam, the largest of the Marranne (or Ladione) islands, where M. Tobais, the Spanish governor, had been active in the introduction of agriculture and other European arts. M. Crozet, in this voyage, gives a circumstantial and accurate description of this island, and particularly of that beautiful and useful tree, called the *Rima* (or Bread-fruit), whose fruit has exactly the taste of our bread, though superior to it in a certain delicious freshness, and is sufficient for the nourishment of the inhabitants. This tree was transplanted into the Isle of France by M. Poivre, who has also transplanted several trees and shrubs from the spice-islands of the Dutch.

On the Jealousy shown by the Mahomedans to European Travellers.

EUROPEAN travellers in general complain of the ill-treatment they meet with in all the countries of the Levant, but particularly when they are examining the ruins of ancient cities: the jealousy shown by the

the Mahomedans on theſe occaſions is always imputed to religious prejudices, or the want of urbanity; but I ſhall beg leave to account for it in another manner.

It is generally believed by them, that all Europeans are deeply verſed in the abſtruſe and occult ſciences; which makes them conſider us in the ſame light as the vulgar and ignorant in Europe conſider our fortune-tellers or conjurors, that is, with a kind of admiration mixed with fear and deteſtation. Added to this prejudice, they are alſo thoroughly perſuaded, from the ſtories they daily hear repeated out of the Arabian Nights Entertainments, that there are many ſubterraneous palaces in their country, full of pearls and diamonds; in ſearch of which they ſuppoſe the Europeans are come to Egypt: we always acknowledge that we are looking after curioſities, which ſerves to confirm them in their error; for as they have not the moſt diſtant idea of what we mean by curioſities, they naturally conclude we are looking for the pearls and diamonds ſuppoſed to be concealed in thoſe ſame palaces: which opinion alſo is ſtrongly corroborated by the zeal and anxiety ſhown by our antiquarians in their reſearches.

As the mean heat of a country is ſaid to be nearly aſcertained by the mean heat of the ſprings, ſo are the genius and character of a nation diſcovered by peruſing their favourite books; for which reaſon every traveller into Egypt ought by all means to peruſe the Arabian Nights Entertainments before he ſets out on his journey. They contain much curious and uſeful information. They are by many people erroneouſly ſuppoſed to be a ſpurious production; and are therefore ſlighted in a manner they do not deſerve. They were written by an Arabian, and are univerſally read and admired throughout Aſia by all ranks of men both old and young: conſidered, therefore, as an original work, deſcriptive, as they are, of the manners and cuſtoms of the Eaſt in general, and alſo of the genius and character of the Arabians in particular, they ſurely muſt be thought to merit the attention of the curious. Nor are they entirely deſtitute of merit in other reſpects; for although the extravagance of ſome of the ſtories is carried too far, yet on the whole, one cannot help admiring the fancy and invention of the author, in ſtriking out ſuch a variety of pleaſing incidents: pleaſing they may ſurely be called; and who would envy that man his feelings who is above being pleaſed with them? But before any perſon decides upon the merit of theſe books, he ſhould be eye-witneſs of the effect they produce on thoſe who beſt underſtand them. The Arabians in the deſert ſit round a fire, liſtening to theſe ſtories with ſuch attention and pleaſure, as totally to forget the fatigue and hardſhip with which an inſtant before they were entirely overcome. They are indeed in the ſame eſtimation all over Aſia that the Adventures of Don Quixote are in Spain: and what man of any genius or taſte would think of making the tour of that country, without previouſly reading the works of Cervantes?

This commendation will undoubtedly be better received by the reader, when he knows that it has the ſanction of the celebrated and ingenious Dr Beattie, who has beſtowed large praiſes on the Arabian Nights Entertainments in his laſt work.

L. N.

Lond. Mag.

De-

Description of a Fine Gentleman.

WHEN we are at a loſs to deſcribe any uncommon phenomenon, we commonly attempt to ſay what it is not, and ſo give an idea of a ſomething, to which we can affix no name. The phyſician is called to a patient in a particular diſorder—he knows not what to call it. It is not the gout—it is not the rheumatiſm—there are no ſymptoms of fever—as few of inflammation—*ergo*, it is an *inward complaint*, ſomething *nervous*.

The *naturaliſt* finds a ſubſtance lying on the ground. It is not a ſtone, nor a ſtick; it is not an animal, nor an ore; it is not a plant, nor a root—at length, after looking over Linnæus's arrangements, and finding it to be like nothing there, it is a *luſus naturæ*.—To apply this to the *Fine Gentleman*:—

A *Fine Gentleman* is not an *handſome* gentleman; for if nature had been bounteous in *perſon*, his whole life is a ſtruggle to deform the beauties of nature, and ſubſtitute the faſhions of art.

A *Fine Gentleman* is not a *learned* gentleman; for looking into books would ſpoil his eyes, and a knowledge of elegant writing unfit him for polite converſation.

A *Fine Gentleman* is not an *ignorant* gentleman; for he knows the name of every article of faſhionable apparel, and can with extraordinary preciſion mark the diſtinctions of *Carmelite*, *Emperor's eye*, *Veſtris blue*, *Feu de l'opera*, &c. &c. and other niceties, which knowledge requires to be ſomething more than merely learned in the primary colours.

A *Fine Gentleman* is not a *pious* gentleman; for to him nothing can be ſo inſupportable as ſeriouſneſs. The ſight of a parſon operates upon him, as the ſmell of a rotten cheeſe upon the nerves of a fine lady.

A *Fine Gentleman* is not a *rational* creature; for he avoids nothing ſo much as thinking.

A *Fine Gentleman* is not an *induſtrious* man: for his whole life is ſpent in idleneſs; and at the end of it, it is impoſſible for him to recollect one hour in which he was well employed.

A *Fine Gentlemen* is not an *idle* gentleman; for from morning to night he is in a perpetual motion from one place of amuſement to another—from the breakfaſt to the gaming table—from the gaming table to the coffee-houſe—from the coffee-houſe to the Park—from the Park to dinner and the bottle—from the bottle to tea—from tea to the play—from the play to ſupper—from ſupper to the bagnio—from the bagnio to the ſtreet—from the ſtreet to the round-houſe—from the round-houſe to the juſtice—from the juſtice home again—*Da Capo*.

The *Fine gentleman* is not an *ingenious* gentleman; for during a long exiſtence he is never once able to diſcover the real purpoſe for which he was ſent into the world, endued with a head, teeth, tongue, eyes, hands, feet, &c. &c.

The *Fine Gentleman* is not a *dull* gentleman; for he often is the author and original adviſer of an additional curl, a whiſker, the cut of the coat, the width of the breeches, and other equally meritorious proofs of an inventive genius.

The *Fine Gentleman* is not an *honourable* gentleman; becauſe he diſcharges no debts lawfully contracted, and unlawfully contracts no debts which he does not pay.

The *Fine Gentleman* is not a *diſhonourable* gentleman; for no man can call him rogue without being called to an account for it, although the proof be as clear as the blade of his ſword.

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Since the *Fine Gentleman* is not so many contradictory characters, to what class of mortals must we consign him? He is, in fact, an animal *sui generis*, of his own engendering; there is nothing like him on earth. Nature has no share whatever in his composition. Men are sometimes born fools, geniuses, dunces, deformed, &c. but no man is by nature a *Fine Gentleman*. It is to the taylor and hair-dresser we are to look for the creation of this strange animal. In ancient times, perhaps, some attempts may have been made to construct a *Fine Gentleman;* but that perfection to which the machine is now brought, is the work of many centuries. Before the flood we are sure there were none; wicked as the world then was, we believe not one Fine Gentleman was drowned at the flood; indeed, had there been any then on earth, Noah must have mistaken them for a species of monkey, and put a couple of them into the ark. After the flood, even when the Egyptians were a great and flourishing people, I do not find any mention of Fine Gentlemen; nor when the Romans conquered them, do their historians give any account of Fine Gentlemen.

It is not easy to trace the different steps by which we have mounted to perfection in the construction of a Fine gentleman, and perhaps some countries may contend for the honour of having first excelled in making them. For my part, if the matter rested with me, I would most willingly yield to the supremacy of France in this respect; but as we now scorn to be outdone by that country in any point, I find that the numerous fraternity of Fine Gentlemen would sooner give up Gibraltar than one of their side-curls.

Be the controversy concerning their origin decided in what matter it may, we have the creatures now among us; and they appear in the army, the law, the church; but most of all in the army, as no abilities are required; less in the church, where something of abilities is looked for; and least of all at the bar, for there nothing but abilities can do. Any man may read prayers, and steal sermons; and any man may go through the exercise of the fusee and spontoon; but it is not every man who can combat the difficulties of a criminal case, or civil plea.

So much for the question, *Where do fine Gentlemen come from?* Now for the question, *Whither do they go?*

In the first place, I must premise, that I have always believed, do now firmly believe, and will to my last believe, that after death every man goes *somewhither*. Farther, I mean not at present to extend this doctrine—and if any imagine that this creature MAN, "noble in reason, infinite in faculty, express and admirable in form and moving, in action like an angel, in apprehension like a god, the beauty of the world, the paragon of animals;" I say, if any are of opinion, that this was created to last only for 50 or 60 years, and then sink into irrecoverable nothing, let such read no farther. Others, who think with me, may proceed.

Now, it is my opinion, that nothing can be more difficult than to ascertain the place appointed for Fine Gentlemen. It cannot be Heaven, for their thoughts turn not that way; and it is so long since I read Quevedo's Visions of Hell, that I have forgotten whether he observed any Fine Gentlemen in it. He informs us, indeed, that the devil had his back broken by carrying taylors to Hell; which makes me think, that if taylors went there, the children of their manufacture would undoubtedly go with them. Minos, Æacus, and Rhadamanthus, must surely have been greatly puzzled on first seeing a Fine Gentleman in their regions, and have

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let him escape punishment for want of a precedent. Perhaps there may be a sort of middle state for Fine Gentlemen—but wherever their state be, I am afraid it is not much to their mind.

The late Lord Chesterfield has been the making of many a Fine Gentleman. With him, clean teeth, and nails well pared, were greater accomplishments than a pure heart and an enlightened understanding; and he who adopts his Lordship's [illegible] sentiments of duplicity and dress must turn out an arrant coxcomb, if he escape being a profligate.

The last circumstance I shall mention concerning Fine Gentlemen is, that besides the taylor and hair-dresser, buckle and boot maker, &c. there is another prevalent cause, I mean looking-glasses.

To the first contriver of a looking-glass Vanity may build a statue; but with me it is a question whether they have not done more hurt than good?—Jack Foppington's windows are so near mine, that I am frequently condemned to see him at his toilet. He takes up the looking-glass—grins eastward——grins westward——grins southward—grins northward——then places the glass horizontally, then obliquely—then one way and then another, until he has viewed his grinders in every possible light—which being done, he proceeds with the same minuteness to the adjustment of every part of his dress, and I dare say would never forgive himself if one side-curl was the hundredth part of an inch higher than the other.

Lond. Mag. HOMO.

Remarks on the Planet Mercury.

THE following remarks on the planet Mercury, will probably be acceptable to many persons, at least certainly they will be very much so to those who make astronomical observations, as their object is to point out in what part of that planet's orbit it appears the most bright, and particularly when it can be seen with meridian instruments.

Ancient observations of Mercury are very scarce. Ptolemy, in his Almagest, has only sixteen, two of which are erroneous: after these, until Tycho's time, I find none that have been of any use, except a few made by Gaultere, towards the end of the fifteenth centnry. Copernicus complains that he never could get a good observation. Tycho-Brahe, Longomontanus, Margraff, and Riccioli, were more successful, and made several; but most of them are of little use for correcting the tables, as the planet then was not in the requisite part of its orbit. This objection is also made to many of the numerous observations of Hevelius, though perhaps some of them might be acceptable if reduced with sufficient exactness. Halley and La Hire observed with more precision, as did also our great astronomer Flamstead; but this last hardly ever noticed Mercury, which is very unaccountable, as it is the only object in the heavens he has neglected.

Of all the above-mentioned astronomers, I believe none of them, except La Hire, ever saw Mercury on the meridian; they observed the planet when near the horizon, which observations are well known to be far less accurate: and even La Hire succeeded but very seldom; for in the *Memoires de l'Academie Royale des Sciences* of 1764, the Abbé Chappe d'Auteroche says, that only eight or nine *meridian observations* are to be met with in the preceding *Memoires*. But since that year many have been made, as may be seen in the different pub-

publications of M. M. le Gentil, de Thury, de la Lande, Maskelyne, Messier, &c. though at the same time most of them mention the extreme weakness of the planet's light, and how frequently they were disappointed, which was owing to their looking for it when farthest from the sun, in which situation Mercury always appears very faint.

We are now come to the principal object of this paper; which is, to point out in what part of his orbit Mercury is invisible, when apparently the most bright, and also when he begins to lose and recover his light. Monsieur D'Arquier, in the preface to his *Observations Astronomiques*, mentions that Mercury is invisible towards his inferior conjunction, and visible near the superior; and this I have been informed is nearly all he says on the subject. I shall therefore refer to a memoir I heard read at the French Academy of Sciences, containing observations made in 1778 and 1779, by Mr Edward Pigott, and which they ordered to be printed in their *Sçavans Etranges:* from that paper most of the following articles are selected, but are given here with alterations; as since that was written I have also made some additional observations and remarks, which, to avoid repetition, I take the liberty to blend with those made by Mr Edward Pigott.

1st. Mercury is brightest between his elongations and superior conjunction, very near to which, last he generally can be seen: he becomes invisible soon after he has passed his elongation going towards his inferior conjunction, and becomes visible again a few days before his next elongation. This is the result of above sixty observations made with a transit instrument, the telescope of which is a three-feet achromatic, magnifying fifty times.

It must be always understood, that all the remarks allude to the appearance the planet assumes when on the meridian.

2dly. When Mercury has a great southern declination, or when the atmosphere is in the least thick, he seldom can be seen in those parts of his orbit, where he begins to recover his light, or is seen diminished in brightness.

3dly. The apparent brightness of Mercury, when brightest, is about the same as that of Sirius when in conjunction with the sun.

4thly. As an additional proof of its brightness, I find eight observations made with an eighteen-inch quadrant, the telescope of which is two feet focal length, the aperture of the glasses one inch, magnifying eighteen times; with which instrument it is very difficult to see stars of the seventh magnitude when the wires are in the least illuminated.

5thly. The quick alteration of the planet's brightness is particularly remarkable, being sometimes very considerable in less than twenty-four hours.

6thly. On the 11th of July, 1779, Mr Edward Pigott observed the planet, which was then less than three degrees distant from the sun; we may therefore conclude, that sometimes it can be seen even in conjunction with the sun.

7thly. It is singular, that Mercury and Venus appear brightest in the opposite parts of their orbits; the first between his enlongations and superior conjunction, the other between her enlongations and inferior conjunction: therefore Venus is seen as a crescent in great perfection, particularly in her inferior conjunction, while Mercury is seldom seen on the meridian in such perfect phases.

8thly. In consequence of the rule settled by the first article, it is easily known how often Mercury may be seen in a year. I find, that during the next it can be observed on the meridian about 200 times.

..ope, by thus having shown with ..t facility and how frequently ..rcury can be seen on the meridian, ..n with the most common instru..ents, that the practical astronomer may be induced to pay more attention to th.s much neglecte.. planet. Nothing m..e remains .. to add, that the historical part of th.s paper is chiefly extracted from the *Memoires de l'Academie des Sciences*, and that we are indebted to the distinguished Mons. de la Lande for the greatest part, as also for the correctness of the present tables of Mercu.y, which seldom err more than a f.. seconds.

- n β ALGOL.

Account of an unknown Youth who speaks an unknown Language, lately found in Normandy; publi.. with a view of discovering his relations.— Translated from the French ..pers of Sept. 8. 1784.

IN the beginning of March ..ast, a young man, of about 17 y..rs of age, who spoke an idiom that h.. not yet been known or understoo.. by any who have seen him, was found not far from Caen. The Count de Faudoas, high sheriff of Caen, having met with him when he was brought to that city, was so affected with his situation, that he ordered him to be received into the *Hôtel-Dieu*, till some intelligence could be had of his family, his country, and the circumstances that brought him to France.

M. Feydeau de Brou, intendant of Caen, on seeing this young foreigner, was also much interested in his behalf. He thought, that as Paris contained persons of all nations, and many who are well acquainted with foreign languages, some one who could understand the idiom spoken by this young *incognito*, might probably be found there.—He therefore wrote to M. le Noir, lieutenant-general of the police; and on receiving a favourable answer from that magistrate, he sent the stranger to Paris on the 25th of the same month.

On his arrival there, having the good fortune to lodge in the house of Mad. Billard, who keeps a lace-shop in St Honoré street, at the corner of Roule-street, she interested herself strongly in his favour; she not only received him into her house, where he still remains, but she took as much care of him as of her own children. The Sieur la Rive, of the French theatre, being acquainted with this young man, mentioned him to his company. They embraced the opportunity of exercising an act of benevolence; and settled on him, by an unanimous resolve, a pension of 63 livres per month. This event, and some other circumstances, have given this youth some consequence.

He has been presented to the Count de Vergennes, minister for foreign affairs, who saw him with compassion, and wished Mad. Billard to continue her good offices. M. le Noir has assured her, that he would be accountable for every thing the young stranger might want.—He has also been presented to M. de Calonne comptroller-general, and to the Baron de Breteuil minister for the department of Paris.—The Duchess of Bourbon has desired that he might be introduced to her, and has shown him that tender attention which is the sweetest consolation of the distressed. She was desirous of adding to it a present in money; and many other persons of distinction, who have seen him at Mad. Billard's, have made him the like offers: but that gentlewoman, being unacquainted with the rank of the young incognito, did not think it proper to accept for him any transient supplies.

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He has been seen by a great number of foreigners, who have heard him speak without understanding him, and have spoken to him without being understood. With as little success, almost all the languages, of which we have grammars and vocabularies, have been tried in his hearing. In his person, however, he resembles the Europeans, and in particular some people of the North of Europe. The great regularity of his behaviour, and his exemplary moral conduct, indicate an education superior to what is common; but the little instruction he has had proves that it has been much neglected. The only knowledge, which he seems to have acquired, is that of the objects which he has seen in different countries. He seems not to know how to write: the rude characters which he traces resemble those of a child who is beginning to learn the first elements of writing; and their direction, which is almost perpendicular, gives them some similitude to the running hand used throughout all the north of Europe. He has written several times; but though he seems to distinguish from time to time the characters which he has formed by divisions, it seems only to be in imitation of those that he has seen made. He has never read a single word of what he has written; he has been frequently desired to read it, but always in vain. Since he has been at Paris, our characters have been shown him; those are what he traces at present, when he is asked to write.

He shows a particular attachment to the military, an inclination, a strong propensity to arms. He is of a gentle and cheerful disposition, has a proper assurance, seems firm, courageous, sober, disinterested, reposes a confidence, is frank and sincere. He is fond of liberty and independence; shows a contempt for slaves; regards our servants as such; and is disposed to grant every thing to persuas[illegible] affection, but nothing to c[illegible]sion. Of what belongs to hi[illegible] careful, and remarkably neat.— [illegible] the plainness of his dress he seems [illegible] displeased; and it appears as if it would be more agreeable to his eyes if it were more elegant.

He has sketched, in a very intelligent drawing, a ship that has Dutch lee-boards, and he has distinguished them on some Dutch vessels, of which a print was shown him. He has made it understood by signs, that he is acquainted with the savages of America, their arms, and their utensils. When a map of the world was laid before him, the place where he now is being pointed out to him, and being asked by signs from whence he came, he showed the south-west. He particularly distinguished, in the king's cabinet, the arms and utensils of the savages of South America, some fruits of that country, and two insects which the savage women hang by way of ornament in their ears; in short, he seemed to intimate that he was born in an island. These united testimonies seem to point out the Antilles; and his knowledge of the Dutch buildings, discovered by himself, seem more especially to lead our conjectures to a Dutch island.

However, on the contrary, he has known some leaves on which some Malabar characters were engraved. He has given us to understand, that they were hung round the necks of slaves, and that those characters were engraved with a bodkin. He has also drawn an uniform, resembling that of the Cipaïes, and distinguished by the lining of the vest.

But when he was shown, in the map of the world, the places where these things were found, and asked if he came from thence, he replied by negative signs. If he is of the Antilles, or of Surinam, and Dutch, he might have had some knowledge of them

them without having been in the East Indies.

When some snow-shoes were offered him, of which the inhabitants of the North make use to go on the ice, he immediately put his feet into them, and showed that something was wanting to fasten them. He made it also appear, that he was acquainted with the manner in which the savages of North America wrap themselves up in their cloaths: but this last custom is common to many savage nations; and one circumstance, which induces a belief, either that he is acquainted with those customs by hearsay, or that he may have seen them in some dwellings in the coldest regions of Chili, is, that he shows a great dislike to cold climates, and seems constantly to desire and to ask that those whom he most esteems would conduct and accompany him to the South-West. He expresses, that, in order to arrive at his country, they must first go by sea; afterwards take horse, and make some days journeys by land. He seems, in his recitals, to speak of sea-fights and a shipwreck, of a counting-house, of money, of rich relations; of papers, letters, and a porto-folio, of which he has been robbed. He often repeats the word *peou*, or *pelou*. It cannot yet be ascertained whether he means *Peru*, or whether it be a word which in his idiom has some other signification. He intimates, that, when he was a child, he wore a sailor's dress, made of cotton, with a fringe of muslin; that, when he embarked, he wore a blue coat with gold embroidered buttons, faced and lined with red; that he had a musket, a large grehound, and some horses of his own (in fact, he knows how to manage a horse.) He adds, that his father is about 55 years of age, and that he wears the ribbons of two orders: that his mother dresses in the European manner; that she has a hat adorned with feathers; an aigrette of jewels, some pearls on her neck and in her ears: that there are in their house some marble pavements, and a pavilion decorated with glass, the floor of which is covered with a red stuff. However, as he applies the name of father, which he pronounces *poupa*, to his patrons in France, it is possible, that what he endeavours to express on that subject does not really mean his father, but the commandant of some European settlement, by whom he may have been succoured and protected. He makes it also understood, that there are some mines in his country, which produce gold and silver, of which money is coined; that the use of coaches is not known there, but only a kind of calash. Lastly, he appears to have some knowledge of the late American war.

All the intelligence that can be drawn from him is comprised in this advertisement. But no stress is laid on the various conjectures to which it may have given rise; as not knowing our language, in the multitude of particulars which he wishes to communicate, those which really relate to his country or his family cannot be distinguished from those which he may have learned in his travels.

The idiom which he speaks is a medley of words corrupted from different languages, and of a great number of French words mutilated and distorted; the greatest part of which he may have learned since he has been in France; some of them he learns every day.—When first he came to Paris, he did not articulate the letters *h*, *l*, *r*, *ch*, *j*. He now pronounces them, and even our liquid *l*. His prosody is drawling; it is composed of long sounds, blended with sounds still longer. This slowness renders it soft, tho' he chiefly employs the strong articulations *p*, *t*, *g*, *f*, and *k*.

We must not be surprised at not having discovered what is his idiom, when we consider that there are in the world at least 30 general langua-

ages, and some thousand jargons, or gibberish, each of which is only spoken and understood in a small district; possibly, being born of an European in the Antilles, or on the continent of South America, he may, as children often are in that country, have been exposed, if we may so express it, among the Negro, Caribbee, Brasilian, and other slaves, and only speak the jargon used by those slaves. On the whole, we shall only repeat, that what has been just said, and all that we are yet able to say, of this young man and his country, are vague conjectures, which can be confirmed or destroyed by two methods only: the one is, the knowledge which he will acquire of our language; and in this he makes a progress very perceivable to those who see him constantly: the other is, his being claimed by his family. In order to open and extend this view, it has been determined to make this advertisement as public as possible. We wish most ardently that it may reach his relations; and we share, by anticipation, some part of the joy which they will feel on hearing that this young man is at Paris, in the hands of persons of credit, in perfect health, in want of nothing, under the protection of the government, in the bosom of a nation which cherishes all strangers, and especially those who are in distress. He gives us to understand, that, after disembarking in Normandy, he was robbed by several men on horseback; that they took from him a blue coat, faced and lined with red, with gold buttons, his breeches, his cotton stockings, and diamond buckles, a sword, and a watch; that he was wounded on the head and the mouth by a blow with a stone, and was left on the ground in his shirt.—We will add, which may contribute to make him known, that he is in height about five feet; his hair is light chesnut; his eye-brows fair; his eyes light grey, small, and rather hollow; his forehead small; his nose short and thick; his mouth of a moderate size, the upper lip a little thick; his face oval, and without a beard, marked with the small-pox; his neck short; his shoulders broad, and rather high; his hands small and well made, and his legs thick.

REMARKS *upon some Passages of* SHAKESPEARE.

[The Pages refer to Stockdale's Edition.]

First Part of Henry IV.

PAGE 440. col. 2. It is singular, that Shakespeare should have picked out the names of old English barons, and given them to the graceless companions of the Prince of Wales. Falstaff, Poins, Peto, and Bardolph, are all of this sort. It seems that he took them from the first book that lay at hand, from some of the English Chronicles.

P. 444. 2. "Stand;" read "Say stand."

P. 448. 2. "*Oneyers.*" So in *Merry Wives of Windsor* we have "*anheirs*," both undoubtedly corrupted. The only question is as to the word really meant. I still think that it is a corruption of *Mynheers*, "my lords," or "gentlemen;" "Burgomasters and great *Mynheers*" accord well together. It will be remarked, that in the days of Queen Elizabeth and of James I. there were frequent embassies from the Low Countries, in which the functions were performed not by a single man, as in our days, but by a number of commissioners; and it is probable, that, in every one of them, there were *Burgomasters* and *Mynheers*, uncommon words, and apt to be misunderstood or erroneously pronounced by the vulgar. It may be doubted, whether at this day

a common English reader understands the sense of the word *Burgomaster*: the English have not correct ears in catching a foreign pronunciation. One of the worthiest English authors of this age, and a person too of wit and discernment, has never been able to distinguish the Scottish sounds of *lord* and *laird*; and English authors, without exception, cannot express the Scottish *man*, unless by *mon*.

P. 450. 1. "You are *grand jurors*, are ye? we'll *jure* ye, i'faith." As no mention had been made by the travellers of their being *grand jurors*, it is plain that something has been omitted at this place. It was natural for the travellers to plead their character of *grand jurors*, as a circumstance adding to their dignity; and no less natural for the thieves to be offended at men who were bound by oath to present all vagrants and thieves.

P. 451. 1. "O *Esperance*." The war-word and motto of the Percy family. Percy is thinking of the war in which he meant to engage.

P. 453. 2. The reading *elfskin* has been questioned, but without cause: the word means either the "child of a fairy," or "a diminutive fairy."

P. 459. 2. "Pepper gingerbread;" read "peppered."

P. 461. 1. "Capitulate," *i. e.* "enter into articles by way of convention." The modern word has the same meaning, though somewhat restricted in practice.

P. 462. 2. "Do thou amend thy face," &c. Bardolph had ventured to jest a little on Sir John's bulk. Sir John, fretted at his assuming such liberties, pours out a torrent of wit on the wretched retainer. It is wonderful to see the different lights in which he places the single circumstance of Bardolph's red nose!

P. 470. 1. "Turk Gregory." I never could be persuaded, that, by this phrase, *Hildebrand*, or *Gregory* VII. is to be understood. It probably means some noted corsair in the days of the author.

Second Part of King Henry IV.

P. 476. col. 1. "Men of all sorts take a pride to *gird* at me." The *gird* in the Quack's answer is not obvious. Perhaps "than he knew for," means, than the Quack could find remedies for; and this might imply an inveterate *lues venerea*, sarcastically ascribed to Falstaff.

P. 481. 2. "A proper fellow of my hands." This is not generally understood: it seems to imply a thief. Poins says, "I was born to no fortune, and so am forced to my shifts."

P. 489. 1. The humour of the two justices, Shallow and Silence, is excellent, above the common excellence of Shakespeare. Shallow is exceedingly silly; but the author has so *underwritten* the part of Silence, that he appears much sillier than Shallow. This will be more particularly illustrated in the sequel.

—— 1. "Indeed, Sir, to my cost." Silence, with hardly any idea at all, has a love for money, and grudges the expence of his son's education.

—— 1. "You had not *four*;" it should be *five*.

—— 1. "We knew where the Bonaroba's were." Remark the simplicity of Shakespeare's times. Shallow brags that he and his wild companions knew where women of the town were to be found.

P. 490. 2. "I will take such order, that thy friends shall *ring* for thee:" meaning, to appearance, that his friends should supply his place in ringing the bells; but, covertly, that he should die in war, and that his friends should ring the dead-bell for him.

P. 491. 1. "We have heard the chimes at midnight." To be up at midnight is here represented as peculiar to a rake.

P. 491. 1. "An't be my deftiny, fo; an't be not, fo." There is much dry humour in Feeble's fpeech.

—— 1. Bardolph fays, "I have *three* pounds to free Mouldy and Bullcalf." It fhould feem, that *four* pounds had been promifed, but Bardolph finks *twenty* fhillings. Excellently fatirical! Falftaff and Bardolph were combined to take money againft law; and, at the fame time, Bardolph cheats his affociate in iniquity.

—— 1. "For you, Mouldy, ftay at home till you are paft fervice," &c. Falftaff could not affign any reafon for his thus fuddenly rejecting Mouldy and Bullcalf; fo he put the Juftices off with an antithefis of "paft fervice," and "not come to fervice," which has found without meaning. It has been remarked, that Shallow fays that Falftaff was to have but *four*, and that *fix* had been called; whereas in truth only *five* had been called. It can hardly be fuppofed that Shakefpeare made the miftake: it is more probable that the *fixth* man has been omitted on account of fome indecency in his character; or perhaps becaufe the fatire of his part was too poignant. Falftaff only chooses *three*, though he had a right to *four*. The omitted *fixth* man muft have been one of his choice; and he muft have defcanted on him as on the reft.

—— 2. "A little *quiver* fellow;" read *qui vive*, that is, *alert*.

—— 2. Falftaff fays that Shallow prated of the feats he hath done about *Turnbull-Street*, and talked familiarly about *John of Gaunt;* now there is nothing of this in Shallow's difcourfe to Falftaff: fo it feems that fome part of the original is loft.

P. 496. 1. Falftaff and Colville— It appears from the context, that Falftaff did not come up till after the rebels were difperfed.—We are not to fuppofe that Colville was armed; and Falftaff admits that he furrendered without offering to make any defence: fo it was a mere play of fancy, which, from the incident of Coleville, concluded Sir John to have been valiant.

P. 497. 1. *Lancaft.* "Fare you well, Falftaff; I, in my condition, "Shall better fpeak of you than you deferve." [*Exit.*

Falftaff. "I would you had but *the wit:* 'twere better than your dukedom." What wit? Does *the wit* mean *wit* in general? or fhould *my wit* be read? "You undervalue my defervings; my *wit* is better than your *dukedom.*"

P. 501. 1. Davy, to fhow his importance, enters into a detail of trifling domeftic matters, while Shallow is bufied in ordering fupper, and in preffing Sir John to ftay all night.

P. 504. 1. "Come, coufin." He defires Silence to eat.—Silence, being drunk, fings, "*We fhall do nothing but eat*", &c.--Shallow fays "Be merry;" Silence breaks in, "*Be merry.*" Davy fays, "*A cup of wine;*" Silence anfwers, "*A cup of wine.*" Falftaff drinks Silence's health; Silence pledges him out of a fong.—On his pledging, Falftaff fays, "You have done me right:" Silence lays hold of the word, and fings, "*Do me right.*"— When Falftaff anfwers Piftol in heroics, Silence, perceiving that he fpake about *an Affyrian knight and a King Cophetua*, adds the names of Robin Hood and his companions. Thus we fee that he is a mere echo, and fpeaks fuch founds as the words that he had juft heard fuggefted to him.

P. 505. 2. "Bring me to a juftice." This marks her confummate impudence; for the beadle meant to bring her to a juftice.

P. 506. 2. "Sir, I will be as good as my word." This ought to be fpoken very angrily, as if Sir John were offended at Shallow for doubting his honour:—he prefently grows calm,

calm, and comforts his creditor with, "This that you heard was but a colour." Shallow is made to anſwer, "A colour, I fear, that you will die in, Sir John." This is rather in the ſtyle of Bardolph. Here Shakeſpeare makes Shallow more lively than ſuits his character. Perhaps it might be ſaid, that fretfulneſs at the loſs of his money quickened his imagination.

Meaſure for Meaſure.

P. 75. col. 1. — "then no more remains;
"But that your ſufficiency, as your worth is able,
"And let them work."

There is not an omiſſion here, as has been generally ſuppoſed: *and* means *ſo*. The ſenſe is, "having both power and integrity, exert both."

P. 89. 2. "A grange" means a barn, at which the clergy were wont to receive, and in which they ſtored, their great tithes. *Here* it has the epithet of "moated;" becauſe fortified, in ſome ſort, for ſecurity againſt thieves.

Thoughts on Crimes and Puniſhments.

Spem longam reſeces. HORACE.

THERE is in the breaſt of every man a ſenſe of the nature of guilt, as affecting ſociety, diſtinct from the idea of its moral turpitude, as a violation of the laws of God: a feeling which ariſes from the ſocial tendency of our nature; ſomething which is hurt by the conſciouſneſs of any action that contradicts the principles of benevolence and juſtice. To this ſource may be traced our deſire of rewarding that conduct which we feel to be benevolent and juſt; and our indignation at the operations of malevolence can ariſe from nothing but an inſtinctive attachment which Nature impoſes on us for the intereſts of ſociety. Thus the laws and regulations of ſociety may be fairly traced to the laws of nature; and indeed the former can only have permanency and effect in proportion as they are applicable to the latter.—Nature riſes only for juſtice upon the criminal: Society extends the puniſhment, and involves in it a regard to the future welfare of its own intereſts; its view is not merely to puniſh the guilty, but alſo to deter from the commiſſion of crimes: As a judge ſaid to a man condemned to die, "It is not merely for ſtealing the horſe, but in order that horſes may not be ſtole."

Thus the power of ſociety to inflict puniſhment is derived from the authority with which it is inveſted by the laws of nature. And if ſociety has a right in any caſe to puniſh, it muſt be ſuppoſed capable of applying puniſhments adequate to the nature and malignity of crimes. To inquire, therefore, Whether it be juſt to inflict the puniſhment of death? is to aſk, Whether there be crimes which deſerve that puniſhment?——And this is a queſtion which Nature, Juſtice, and Expediency, will anſwer in the affirmative.

I do not, however, apprehend that mankind have any right to judge of the actions of their fellow-creatures, further than as theſe actions have a tendency to affect the intereſts of

of ſociety. It does not belong to us to dictate abſtracted rules of conduct, nor to puniſh crimes in exact proportion to their intrinſic iniquity. Our juriſdiction is reſtricted to the ſimple and expreſs purpoſe of advancing and ſupporting the concerns of ſociety. It is the prerogative of God alone to take vengeance; and a man ſeems no further accountable to his fellow-creatures, than as his conduct is detrimental to their happineſs. Every puniſhment ſhould have a particular application to the crime which induces it: for however the intention of law, in puniſhments, may be directed to reſtraining from vices *in general;* yet mankind will always be affected with theſe puniſhments, in proportion as they feel them to be the juſt and natural conſequences of the *particular* crimes that occaſion them: and wherever the feelings of humanity are known, as long as indignation and horror are capable of being raiſed, the puniſhment of death will alone be competent to the perpetration of *murder*. This is a truth which is atteſted by the hearts of all mankind; even the murderer himſelf carries in his boſom a monitor, which makes this dreadful conviction his greateſt puniſhment: a ſomething haunts him, which often forces him to deliver himſelf up to juſtice, and frequently to become his own executioner.—This crime, however, ſeems the only one for which nature has appointed death as the puniſhment; and even this puniſhment muſt be regulated by the circumſtances which accompany the deed. The intention of the criminal can only eſtabliſh the degree of his guilt: for the deſigns of men are their ſprings of action; and an action is either *good* or *bad*, according to the quality of the incitements that produced it. Thus it may be a greater crime to ſteal a ſhilling, than accidentally to kill a man.

It is one of the firſt principles of juſtice, that the puniſhment be no greater than the nature and conſequences of the crime give abſolute neceſſity to: And it has univerſally been found, that the certainty of puniſhment has a ſtronger effect than its ſeverity; for men are ſo much accuſtomed to ſtrange viciſſitudes, and unlooked-for deliverances, that the greateſt hazards have little effect on their conduct, if they are not expected to be the certain conſequences of bad behaviour. Indeed the certainty of puniſhments ſeems ſo effectual in reſtraining the vicious, that I apprehend, in ſo far as the conviction of it exiſts in the minds of men, in exact proportion will the neceſſity of any puniſhments at all be diminiſhed.—Now if this propoſition be admitted, it will be found to have conſiderable weight in determining us againſt thoſe laws, which provide for the ſafety of ſociety in the *ſeverity*, rather than the *certainty*, of puniſhments. It will hold up thoſe legiſlators who have neglected to hedge in iniquity by this barrier of terror, as in ſome ſort guilty of the blood of thoſe whom the uncertainty of puniſhments has ſeduced to deſtruction: for ſin, like every thing elſe in nature, increaſes gradually; and the leſs oppoſition it meets with, the ſooner it will grow into enormity. It will ſhow that capital puniſhments have been neceſſary only from the want of proper reſtraints in the conduct of men. But here it may perhaps be aſked, What I mean by increaſing the certainty of puniſhments, in order to diminiſh the neceſſity of inflicting them. I mean ſomething exactly oppoſite to the ſpirit of thoſe laws which eſtabliſhed aſylums and places of refuge beyond the reach of juſtice; for theſe ſanctuaries have a powerful effect to deſtroy the influence ariſing from the *certainty* of the execution of juſtice, and have a ſtrong tendency to let looſe the criminal ſuggeſtions of the heart; for they

they not only, in some cases, shut out the probability, but almost the possibility, of enforcing the laws.—I therefore agree with the Marquis of Beccaria, when he says that men are more strongly incited to crimes by sanctuaries, than they are deterred by punishments.

Another thing: It is certainly more for the improvement of society, that mankind be guarded by laws which address them as rational creatures, than by those which seem to consider them as savage beasts. Surely those mild regulations which, however punctually enforced, carry an idea that they are exerted only from the absolute necessity of preserving the welfare and happiness of society, will operate more forcibly as rules of conduct, than those dreadful executions which exhibit men as monsters, that are only to be kept in order by whips, tortures, and death. Besides, it is often possible to convert punishments into public utility in another sense; for it is certainly a reasonable idea, that those who have sinned against society, should be condemned to toil for its happiness.—This kind of punishment applies to almost every species of crimes; and therefore seems that with which it is most just they should be rewarded. This consideration comprehends a strong argument against capital punishments in general; and indeed, unless in the case of wilful murder, it does not appear to me that there are many crimes that can justify them.

Edin. 17*th Jan.* 1785. LUCIUS.

The following Critical Essay was originally published in the Edinburgh Review, 1755; *but as that performance is now very rarely to be met with, it is hoped a republication of some of the most interesting Articles will be acceptable to many of our readers.*

STRICTURES on Dr JOHNSON'S DICTIONARY.

THE present undertaking is very extensive. A dictionary of the English language, however useful, or rather necessary, has never been hitherto attempted with the least degree of success. To explain hard words and terms of art seems to have been the chief purpose of all the former compositions which have borne the title of English dictionaries. Mr Johnson has extended his views much farther, and has made a very full collection of all the different meanings of each English word, justified by examples from authors of good reputation. When we compare this book with other dictionaries, the merit of its author appears very extraordinary. Those which in modern languages have gained the most esteem, are that of the French academy, and that of the academy Della Crusca. Both these were composed by a numerous society of learned men, and took up a longer time in the composition, than the life of a single person could well have afforded. The dictionary of the English language is the work of a single person, and composed in a period of time very inconsiderable when compared with the extent of the work. The collection of words appears to be very accurate, and must be allowed to be very ample. Most words, we believe, are to be found in the dictionary that ever were almost suspected to be English; but we cannot help wishing, that the author had trusted less to the judgement of those who may consult him, and had oftener passed his own censure upon those words which are not of approved use, though sometimes to be met with in authors of no mean name. Where a work is admitted to be highly useful, and the execution of it intitled to praise; the adding, that it might have been more use-

useful, can ſcarcely, we hope, be deemed a cenſure of it. The merit of Mr Johnſon's dictionary is ſo great, that it cannot detract from it to take notice of ſome defects, the ſupplying which, would, in our judgment, add a conſiderable ſhare of merit to that which it already poſſeſſes. Thoſe defects conſiſt chiefly in the plan, which appears to us not to be ſufficiently grammatical. The different ſignifications of a word are indeed collected: but they are ſeldom digeſted into general claſſes, or ranged under the meaning which the word principally expreſſes; and ſufficient care has not been taken to diſtinguiſh the words apparently ſynonymous. The only method of explaining what we intend, is by inſerting an article or two from Mr Johnſon, and by oppoſing to them the ſame articles, digeſted in the manner which we would have wiſhed him to have followed.

BUT, *conjunct.* [buze, buzan, Saxon.]
1. Except.

An emiſſion of immateriate virtues we are a little doubtful to propound, it is ſo prodigious; *but* that it is ſo conſtantly avouched by many. *Bacon.*

Who can it be, ye gods! *but* perjur'd Lycon?
Who can inſpire ſuch ſtorms of rage, *but* Lycon?
Where has my ſword left one ſo black, *but* Lycon?
Smith's Phædra and Hippolitus.

Your poem hath been printed, and we have no objection *but* the obſcurity of ſeveral paſſages, by our ignorance in facts and perſons. *Swift.*

2. Yet; nevertheleſs. It ſometimes only enforces *yet.*

Then let him ſpeak, and any that ſhall ſtand without, ſhall hear his voice plainly; *but* yet made extreme ſharp and exile, like the voice of puppets: and yet the articulate ſounds of the words will not be confounded. *Bacon's Nat. Hiſt.* N° 155.

Our wants are many, and grievous to be borne, *but* quite of another kind. *Swift.*

3. The particle which introduces the minor of a ſyllogiſm; now.

If there be a liberty and poſſibility for a man to kill himſelf to-day, then it is not abſolutely neceſſary that he ſhall live till to-morrow: *but* there is ſuch a liberty; therefore no ſuch neceſſity.
Bramhall againſt Hobbes.

God will one time or another make a difference between the good and the evil. *But* there is little or no difference made in this world: therefore there muſt be another world, wherein this difference ſhall be made.
Watts's Logic, Introduct.

4. Only; nothing more than.

If my offence be of mortal kind,
That not my ſervice, paſt or preſent ſorrows,
Can ranſom me into his love again;
But to know ſo, muſt be my benefit.
Shakeſp. Othello.

And *but* infirmity,
Which waits upon worn times, hath ſomething ſeiz'd
His wiſh'd ability, he had himſelf
The lands and waters meaſur'd.
Shak. Winter's Tale.

What nymph ſoe'er his voice *but* hears,
Will be my rival, tho' ſhe have *but* ears. *Ben Johnſon.*

No, Aurengzebe, you merit all my heart,
And I'm too noble *but* to give a part. *Dryden.*

Did *but* men conſider the true notion of God, he would appear to be full of goodneſs. *Tillotſon.*

If we do *but* put virtue and vice in equal circumſtances, the advantages of eaſe and pleaſure will be found to be on the ſide of religion. *Tillotſon.*

The miſchiefs or harms that come by play, inadvertency, or ignorance, are not at all, or *but* very gently, to be taken notice of.
Locke on Education.

If

If a reader examines Horace's art of poetry, he will find *but* very few precepts in it, which he may not meet with in Ariſtotle.

Addiſon, Spectator.

Prepar'd I ſtand: he was *but* born
to try
The lot of man, to ſuffer and to die.

Pope's Odyſſey.

5. Than.

The full moon was no ſooner up, and ſhining in all its brightneſs, *but* he privately opened the gate of paradiſe. *Guardian*, Nº 167.

6. But that; without this conſequence that.

Froſts that conſtrain the ground,
Do ſeldom their uſurping power
withdraw,
But raging floods purſue their haſty
hand. *Dryden.*

7. Otherwiſe than that.

It cannot be *but* nature hath ſome director, of infinite power, to guide her in all her ways.

Hooker, b. i. § 3.

Who ſhall believe,
But you miſuſe the reverence of your
place? *Shakeſp.*

8. Not otherwiſe than.

A genius ſo elevated and unconfined as Mr Cowley's, was *but* neceſſary to make Pindar ſpeak Engliſh. *Dryden.*

9. By any other means than.

Out of that will I cauſe thoſe of Cyprus to mutiny: whoſe qualification ſhall come into no true taſte again, *but* by tranſplanting of Caſſio. *Shakeſp. Othello.*

10. If it were not for this; if this were not.

Believe me, I had rather have loſt
my purſe
Full of cruzades. And *but* my noble
Moor
Is true of mind, and made of no ſuch
baſeneſs,
As jealous creatures are, it were
enough
To put him to ill-thinking.

Shakeſp. Othello.

I here do give thee that with all
my heart,
Which, *but* thou haſt already, with
all my heart
I would keep from thee.

Shakeſp. Othello.

11. However; howbeit.

I do not doubt but I have been
to blame:
But to purſue the end for which I
came,
Unite your ſubjects firſt; then let us
go,
And pour their common rage upon
the foe. *Dryden.*

12. It is uſed after *no doubt*, *no queſtion*, and ſuch words, and ſignifies the ſame with *that*. It ſometimes is joined with *that*.

They made no account, *but that* the navy ſhould be abſolutely maſter of the ſeas. *Bacon's War with Spain.*

I fancied to myſelf a kind of eaſe in the change of the paroxyſm; never ſuſpecting *but that* the humour would have waſted itſelf.

Dryden.

There is no queſtion *but* the king of Spain will reform moſt of the abuſes. *Addiſon on Italy.*

13. That. This ſeems no proper ſenſe in this place.

It is not therefore impoſſible, *but* I may alter the complexion of my play, to reſtore myſelf into the good graces of my fair critics.

Dryden's Aurengzebe, Preface.

14. Otherwiſe than.

I ſhould ſin
To think *but* nobly of my grand-
mother. *Shakeſp. Tempeſt.*

15. Even; not longer ago than.

Beroe *but* now I left; whom,
pin'd with pain,
Her age and anguiſh from theſe rites
detain. *Dryden.*

It is evident, in the inſtance I gave *but* now, the conſciouſneſs went along. *Locke.*

16. A particle by which the meaning of the foregoing ſentence is bounded or reſtrained.

Thus fights Ulyſſes, thus his fame
extends,
A formidable man, *but* to his friends.
Dryden.

17. An objective particle: yet it may be objected.

But yet, madam——
I do not like *but* yet; it does allay
The good precedence; fie upon *but*
yet!
But yet is as a jailor, to bring forth
Some monſtrous malefactor.
Shak. Antony and Cleop.

Muſt the heart then have been formed and conſtituted, before the blood was in being? *But* here again, the ſubſtance of the heart itſelf is moſt certainly made and nouriſhed by the blood, which is conveyed to it by the coronary arteries. *Bentl.*

18. But for; without; had not this been.

Raſh man! forbear; *but* for ſome
unbelief,
My joy had been as fatal as my grief.
Waller.

Her head was bare,
But for her native ornament of hair,
Which in a ſimple knot was ty'd
above. *Dryden's Fables.*

When the fair boy receiv'd the
gift of right,
And, *but* for miſchief, you had dy'd
for ſpight. *Dryden.*

BUT, an Engliſh particle which denotes oppoſition, and which, according to the different modifications of the general ſenſe of oppoſition, ſometimes holds the place of an adverb, ſometimes of a prepoſition, ſometimes of a conjunction, and ſometimes even of an interjection. It ſerves as a conjunction of four different ſpecies, as an adverſative, as an alternative, as a conductive, and as a tranſitive conjunction. In its original and moſt proper meaning, however, it ſeems to be an adverſative conjunction, in the ſenſe in which it is ſynonymous with *however;* and in which it is expreſſed in Latin by *ſed*, in French by *mais*. I ſhould have done this, *but* was prevented: I ſhould have done this; I was *however* prevented. The difference betwixt theſe two particles ſeems to conſiſt chiefly in this, That *but* muſt always ſtand at the beginning of the ſentence whoſe oppoſition it marks to what went before; whereas *however* is introduced more gracefully after the beginning of the oppoſed ſentence: and that the conſtruction may often be continued, when we make uſe of *but;* whereas, it muſt always be interrupted when when we make uſe of *however.*

The uſe of *but,* upon this account, ſeems often to mark a more precipitate keenneſs in denoting the oppoſition, than the uſe of *however.* If, in talking of a quarrel, a perſon ſhould ſay, I ſhould have made ſome apology for my conduct, *but* was prevented by his inſolence; he would ſeem to expreſs more paſſion and keenneſs than if he had ſaid, I ſhould have made ſome apology for my conduct, I was *however* prevented by his inſolence.

2. *But* is likewiſe an alternative conjunction in the ſenſe in which it is nearly ſynonymous with the Engliſh *unleſs*, and *except*, with the Latin *niſi*, and with the French *ſinon*.

The people are not to be ſatisfied, *but* by remitting them ſome of their taxes:

Unleſs by remitting them, &c.

Except by remitting them, &c.

The firſt expreſſion ſeems to mark more peculiarly the inſufficiency of every other means to pacify the people, but that which is propoſed. The ſecond ſeems to mark more peculiarly that either this means muſt be employed, or the public diſturbances will go on, and is therefore more alternative than the firſt. The third expreſſion ſeems to mark the ſenſe of one who out of all the means that can be propoſed, chooſes that which is moſt effectual. When we make uſe of *un-*

leſs,

less, we do not mark that we have considered of any other means besides that which is proposed. Whereas, when we make use of *but* or *except*, we show that we have considered of some other means. *But* marks a negative rejection of every other means, but those proposed. *Except* a positive choice of the means proposed. *Unless* marks neither the one nor the other; and merely denotes an alternative, that either this must be done, or that will follow.

3. *But* is likewise a conductive conjunction in the sense in which it is nearly synonymous with the Latin *quin*, with the French *que*, and with the English *than* or *that*, when the first is preceded and the other followed by the particles of negation *no* or *not*.

The full moon was no sooner up, *than* he privately opened the gate of paradise.

But he privately opened, &c.

It cannot be doubted, *that* the king of Spain will not reform most of the abuses.

But the king of Spain will reform, &c.

Who shall believe, *but* you misuse the reverence of your place.

That you do not misuse, &c.

It cannot be *but* nature hath some director, &c.

It cannot be *that* nature hath not some director.

4. *But* is likewise a transitive conjunction in the sense in which it is synonymous with the Latin *sed*, and with the French *or*.

All animals are mortal, *but* all men are animals, &c.

5. *But* is likewise an adverb of quantity, and signifies *no more than*, and is nearly synonymous with the Latin *tantum*, and with the English *only*

I saw *no more than* three plants.

I saw *but* three plants.

I saw three plants *only*.

A genius so elevated and unconfined as Mr Cowley's was *no more than* necessary to make Pindar speak English.

Was *but* necessary, &c.

Was *only* necessary, &c.

This last expression might here perhaps be thought improper, because it might give occasion to an ambiguity; and might either signify, that nothing less than such a genius was capable of making Pindar speak English, or that nothing more was requisite for this purpose. Saving this ambiguity, the expression is in every other respect perfectly proper.

I should sin to think *but* nobly of my grandmother.

No more than nobly, &c.

Only nobly, &c.

Ulysses was formidable, *but* to his friends.

To his friends *only*.

Did *but* men consider the true notion of God.

Did men *only* consider, &c.

Beroe *but* now I left.

Beroe I left now *only*.

6. *But* is also a preposition; in which use it is synonymous with *except*, and would be expressed in Latin by *præter*, in French by *hors*.

They are all dead *but* three.

They are all dead *except* three.

Who can it be, ye gods! *but* perjur'd Lycon.?

Except perjur'd Lycon, &c.

7. *But* is also used as an interjection, though not frequently; as in this phrase,

Good God, *but* she is handsome!

HUMOUR. *n. s.* [*humeur*, French; *humor*, Latin.]

1. Moisture.

The aqueous *humour* of the eye will not freeze; which is very admirable, seeing it hath the perspicuity and fluidity of common water.
Ray on the Creation.

2. The different kind of moisture in man's body, reckoned by the old physicians

ficians to be phlegm, blood, choler, and melancholy, which, as they predominated, were fuppofed to determine the temper of mind.

> Believe not thefe fuggeftions, which proceed
> From anguifh of the mind and *humours* black,
> That mingle with thy fancy.
> *Milton's Agonistes.*

3. General turn or temper of mind.

As there is no *humour* to which impudent poverty cannot make itfelf ferviceable; fo were there enow of thofe of defperate ambition, who would build their houfes upon others ruin. *Sidney, b.* ii.

There came with her a young lord, led hither with the *humour* of youth, which ever thinks that good whofe goodnefs he fees not. *Sidney.*

King James, as he was a prince of great judgment, fo was he a prince of a marvellous pleafant *humour:* as he was going through Lufen by Greenwich, he afked what town it was; they faid Lufen. He afked, a good while after, what town is this we are now in? They faid ftill it was Lufen: faid the king, I will be king of Lufen. *Bacon's Apophthegms.*

> Examine how your *humour* is inclin'd,
> And which the ruling paffion of your mind. *Rofcom.*

They, who were acquainted with him, knew his *humour* to be fuch, that he would never conftrain himfelf. *Dryden.*

In cafes where it is neceffary to make examples, it is the *humour* of the multitude to forget the crime, and to remember the punifhment. *Addifon's Freeholder.*

> Good *humour* only teaches charms to laft,
> Still makes new conquefts, and maintains the paft. *Pope.*

4. Prefent difpofition.

> It is the curfe of kings to be attended
> By flaves, that take their *humour* for a warrant
> To break into the blood-houfe of life. *Shak. K. John.*

> Another thought her nobler *humour* fed. *Fairfax, b.* ii.

> Their *humours* are not to be won,
> But when they are impos'd upon. *Hudibras, p.* 3.

> Tempt not his heavy hand;
> But one fubmiffive word which you let fall,
> Will make him in good *humour* with us all. *Dryden.*

5. Grotefque imagery; jocularity; merriment.

6. Difeafed or morbid difpofition.

He was a man frank and generous; when well, denied himfelf nothing that he had a mind to eat or drink, which gave him a body full of *humours*, and made his fits of the gout frequent and violent. *Temple.*

7. Petulance; peevifhnefs.

Is my friend all perfection, all virtue and difcretion? Has he not *humours* to be endured, as well as kindnefs to be enjoyed? *South's Sermons.*

8. A trick; a practice.

I like not the *humour* of lying: he hath wronged me in fome *humours:* I fhould have borne the humour'd letter to her. *Shak. Merry Wives of Windfor.*

9. Caprice; whim; predominant inclination.

In private, men are more bold in their own *humours;* and in concert, men are more obnoxious to other *humours;* therefore it is good to take both. *Bacon's Effays.*

HUMOUR, from the Latin *humor*, in its original fignification, ftands for moifture in general; from whence it has been reftrained to fignify the moifture of animal bodies, or thofe fluids which circulate through them.

It is diftinguifhed from moifture in general in this, that *humours* properly exprefs

exprefs the fluids of the body, when, in a vitiated ftate, it would not be improper to fay, that the fluids of fuch a perfon's body were full of *humours*.

The only fluids of the body, which, in their natural and healthful ftate, are called *humours*, are thofe in the eye; we talk of the aqueous *humour*, the cryftalline *humour*, without meaning any thing that is morbid or difeafed: yet, when we fay in general, that fuch a perfon has got a *humour* in his eye, we underftand it in the ufual fenfe of a vitiated fluid.

As the temper of the mind is fuppofed to depend upon the ftate of the fluids in the body, *humour* has come to be fynonymous with temper and difpofition.

A perfon's humour, however, is different from his difpofition in this, that humour feems to be the difeafe of a difpofition; it would be proper to fay that perfons of a ferious temper or difpofition of mind, were fubject to melancholy humours; that thofe of a delicate and tender difpofition, were fubject to peevifh humours.

Humour may be agreeable, or difagreeable; but it is ftill humour, fomething that is whimfical, capricious, and not to be depended upon: an ill-natur'd man may have fits of good-humour, which feem to come upon him accidentally, without any regard to the common moral caufes of happinefs or mifery.

A fit of cheerfulnefs conftitutes the whole of good humour; and a man who has many fuch fits, is a good humour'd man: yet he may not be good-natur'd; which is a character that fuppofes fomething more conftant, equable, and uniform, than what was requifite to conftitute good humour.

Humour is often made ufe of to exprefs the quality of the imagination, which bears a confiderable refemblance to wit.

Wit expreffes fomething that is more defigned, concerted, regular, and artificial; humour, fomething that is more wild, loofe, extravagant, and fantaftical; fomething which comes upon a man by fits, which he can neither command nor reftrain, and which is not perfectly confiftent with true politenefs. Humour, it has been faid, is often more diverting than wit; yet a man of wit is as much above a man of humour, as a gentleman is above a buffoon; a buffoon, however, will often divert more than a gentleman.

These inftances may ferve to explain the plan of a Dictionary which fuggefted itfelf to us. It can import no reflection upon Mr Johnfon's Dictionary, that the fubject has been viewed in a different light by others; and it is at leaft a matter of curiofity to confider the different views in which it appears. Any man who was about to compofe a dictionary, or rather a grammar, of the Englifh language, muft acknowledge himfelf indebted to Mr Johnfon for abridging at leaft one-half of his labour. All thofe who are under any difficulty with refpect to a particular word or phrafe, are in the fame fituation. The dictionary prefents them a full collection of examples; from whence indeed they are left to determine, but by which the determination is rendered eafy. In this country, the ufefulnefs of it will be foon felt, as there is no ftandard of correct language in converfation; if our recommendation could in any degree incite to the perufal of it, we would earneftly recommend it to all thofe who are defirous to improve and correct their language, frequently to confult the dictionary. Its merit muft be determined by the frequent refort that is had to it. This is the moft unerring teft of its value: criticifms may be falfe, private judgments ill-founded; but if a work of this nature be much in ufe, it has received the fanction of the public approbation.

Animal

ANIMAL MAGNETISM.

Extract from "The Report of the Commiſſioners" appointed by the King of France to inquire into the Merits of Animal Magnetiſm as a Cure for Diſorders. A new Diſcovery.

THE ſubject of animal magnetiſm having for ſeveral years paſt excited the moſt univerſal attention in France, and employed ſome of their beſt pens and their brighteſt wits, it may be neceſſary to prefix to the following report a brief account of the progreſs of this ſyſtem.

M. Meſmer, the inventor of the animal magnetiſm, is a German phyſician. The firſt thing by which he diſtinguiſhed himſelf, appears to have been the publication of a Diſſertation upon the Influence of the Stars on the human body, printed at Vienna 1766, and publicly defended by him as a theſis in that univerſity. In 1774 father Hehl, a German philoſopher, ſtrongly recommended the uſe of the loadſtone in the art of medicine. M. Meſmer became very early a convert to the principles of this writer, and actually carried them into practice with diſtinguiſhed ſucceſs. In the midſt, however, of his attention to the utility of the loadſtone, he was led to the adoption of a new ſet of principles, which he conceived to be much more general in their application and importance. In conformity to theſe principles he laid aſide the uſe of the loadſtone, and proceeded with his cures in the method which he afterwards publiſhed to the world. This apoſtacy involved him in a quarrel with father Hehl and the celebrated Ingenhouze, by whom he had formerly been patronized; and as their credit in Vienna was extremely high, and their exertions againſt him indefatigable, his ſyſtem almoſt immediately ſunk into general diſrepute. To parry their oppoſition, he appealed in 1776 to the Academy of Sciences at Berlin. Here, however, his principles were rejected as "deſtitute of foundation, and unworthy the ſmalleſt attention." Undiſmayed by theſe important miſcarriages, he made a progreſs through ſeveral towns of Germany, ſtill practiſing the methods of the animal magnetiſm, and from time to time publiſhing an account of the cures he effected, which did not fail to be followed by a detection from his enemies. In the mean time, reſolved, as it ſhould ſeem, if poſſible, not to deprive his country of the benefits of ſo valuable a diſcovery, he returned a ſecond time to to Vienna, and made another eſſay, with no greater ſucceſs than the former.

Decided in his conduct by theſe uninterrupted defeats, he left Germany, and arrived at Paris in the beginning of the year 1778. Here one of the firſt connections he formed was with M. A. J. S. D. author of the Dictionnaire des Merveilles de la Nature, in which work a great number of his cures were publiſhed. It is obſerved by this writer, that "in ſpite of the apparent cautiouſneſs and reſerve of M. Meſmer, and even in ſpite of the little ſucceſs of his firſt experiments, he could not refuſe him credit for ſincerity in his conduct, and ſolidity in his reaſonings; and he was convinced that the failure did not originate in the fault of his agent, but the indiſpoſition of the ſubjects upon which it was employed." In April 1778, M. Meſmer retired to Creteil with the patients he had collected; and in a few months almoſt all of them returned to Paris perfectly reſtored.

In France the ſucceſs of M. Meſmer was the reverſe of what it had been

been in Germany. His patients increased rapidly. His cures were numerous, and of the most astonishing nature. He was obliged to form a number of pupils under his inspection to administer his process. In 1779 he published a Memoir respecting the Discovery of the Animal Magnetism, and promised a complete system upon the subject, which should make as great a revolution in philosophy, as it had already done in medicine. Struck with the clearness and accuracy of his reasonings, the magnificence of his pretensions, and the extraordinary and unquestionable cures he performed, some of the greatest physicians and most enlightened philosophers of France became his converts. Among these M. Court de Gebelin particularly distinguished himself; a writer who had attained the highest reputation by his researches into antiquity, and who was, if possible, still more distinguished for the elegance of his taste, the beauty of his conceptions, and the richness of his fancy. The house of M. Mesmer at Creteil was crowded with patients. A numerous company was daily assembled at his house at Paris, where the operation was publicly performed; and M. Deslon, one of his pupils, is said to have cleared L. 100,000. He was patronised by people of the first rank; and, as M. Thouret observes, the animal magnetism became a mode, an affair of bon ton, an interest, extremely precious, and warmly espoused by the fashionable world.

In the mean time, the new system was by no means destitute of enemies. Some of the first pens in France were drawn to oppose it; and among others that of M. Thouret, regent-physician of the faculty. The faculty indeed had all along beheld its progress with the extremest jealousy. At length it was thought to deserve the attention of government; and a committee, partly physicians, and partly members of the Royal Academy of Sciences, with Dr Benjamin Franklin at their head, were appointed to examine it. M. Mesmer refused to have any communication with these gentlemen; but M. Deslon, the most considerable of his pupils, consented to disclose to them his principles, and assist them in their inquiries.

The following is an extract from their report.

They begin by giving an account of Dr Mesmer's doctrine, as given by himself in a "Memoire sur la Decouverte du Magnetisme Animale."

"Animal magnetism is a fluid universally dispersed: it is the mean of a mutual influence betwixt celestial bodies, the earth, and animal-bodies, so continued as to admit of no vacuum—of a subtilty far beyond that of all other bodies whatever—capable of receiving, propagating, and communicating all the impressions of motion; and susceptible of a flux and reflux.——The animal body is subjected to the influences of this agent by means of the nerves, which are immediately affected by it. The human body has properties analagous to those of the magnet; it has also poles. The action and virtue of animal magnetism may be communicated from one body to other bodies, either animate or inanimate. It operates at a great distance, without the assistance of any intermediate body; is increased and reflected by mirrors; communicated, propagated, and increased by sound: and may be accumulated, concentrated, and transported. Though the fluid itself is universal, yet all animated bodies are not alike affected by it. On the contrary, there are some, though but very few in number, whose presence destroys all the effects of this fluid on other bodies.

"Animal magnetism cures nervous disorders immediately, and other disorders mediately. It assists and perfects the action of physic, provokes

vokes and directs salutary crises, brings the physician acquainted with every circumstance of every disorder of every person of every age, is never attended with bad consequences, and is, in short, an universal means of curing and preserving mankind." This is the Doctor's theory.

The commissioners then tell us, that they repaired to the house of Mr Deslon, who admits all Dr Mesmer's principles, and performs cures after the same manner. He accordingly read them a paper, stating that there is but one nature, one disease, and one cure, which cure is animal magnetism. He then engaged, 1. To prove the existence of animal magnetism; 2. To communicate what he knew on the subject; and, 3. To prove the utility of the discovery of animal magnetism in the cure of diseases. The commissioners accordingly began their process by attending in the common room where patients are magnetised.

The apparatus in use, in the common magnetic room, consists of a circular platform made of oak, and raised about a foot and a half from the ground. This platform is called the *baquet*; at the top of it there are a number of holes, in which there are iron rods with moveable joints for the purpose of applying them to any part of the body. The patients are formed into a circle round the platform, and each touches his iron rod, which he can apply to any part of his body he pleases; they are joined to one another by a cord passed round their bodies, and intended to increase the effect by communication. In the corner of the room there is a piano forte, on which different airs, sometimes accompanied with a song, are played. Each of the persons who magnetise holds an iron rod in his hand, 10 or 12 feet long. This rod, Mr Deslon told the commissaries, is the conductor of magnetism, which is to concentrate it in its point, and render its emanations more sensible. Sound is another conductor; and, in order to communicate the fluid to the piano forte, you need only approach the iron rod to it: the person who plays also furnishes some magnetism, which is transmitted to the patients, who are near, by sounds.

The interior part of the platform is so composed as to concentrate the magnetism in it; it is the great reservoir, from whence it diffuses itself, by the branches of iron plunged in it. The committee took care to satisfy themselves, by means of an electrometer, and an iron needle not touched with a magnet, that there was no magnet concealed, nor any electricity.

The patients receive the magnetical influx in all the following ways; *i. e.* by the iron, the cord, and the sound of the piano. They are also directly magnetised by the Doctor's finger, and the rod held in his hand. This is carried about the face, head, or diseased parts, always observing the direction of the poles. But they are chiefly magnetised by the application of the hands and the pressure of the fingers on the hypochondria and lower regions of the stomach.

The effects on the patients are various: some are not at all affected; others spit, cough, sweat, and feel extraordinary heat in different parts of the body; and many have very strong and extraordinary convulsions. These are catching; so that, when one has them, many more are immediately affected. Nothing can appear more singular than these to a man who sees them for the first time; besides violent screams, tears, laughter, hiccup, and spitting of blood, you see the patients looking out for particular people, smiling to one another, and endeavouring to soften the crisis; but the magnetiser governs them

them all; for, though apparently in a dose, a look or word from him will wake them, so that it is certain he has a very great command over them. Their convulsions are called crises; many women are affected by them, but very few men.

The commissioners soon saw that they could do nothing to the purpose in this public way; and they very sensibly determined to make private experiments, the objects of which were, first, to know if there was such a thing as animal magnetism; and, secondly, to discover whether, supposing it to exist, it did any good. For it might exist, and yet do no good; but it could do no good, if it did not exist.

With respect to its existence, nobody can feel or smell it. Some, indeed, pretend to see it come out of the finger which conducts it, and to feel its passage when the finger is carried to the face, or cross the hand. But in the former case, what they feel is the insensible transpiration which may be made visible by the microscope; and, in the second, a degree of heat and cold arising from the different temperatures of the finger and face. As to the smell, if ever there is any, it is only the smell of the heated iron, or that of the fingers. There remain then two ways of trying this remedy, either by its final effects in curing diseases, or by its effects immediately perceptible in the animal œconomy. Mr Deslon recommended the former; but the physicians, knowing that accident may often cure diseases where remedies fail, determined to have recourse to the latter as the surest process.

1. They tried it, therefore, first on themselves, and felt nothing.

2. They then magnetised seven of Deslon's patients at Dr Franklin's at Passy: four felt nothing; and three felt, or affected to feel, a little.

3. They next magnetised several persons in higher life, who could give a rational account of what they felt; and none of these felt any thing that deserves to be mentioned.—Meaning then to ascertain precisely the effect of imagination in the business,

4. At times they blindfolded some of the common people, and deceived them into thinking themselves magnetised; and at other times they magnetised them, without letting them know they did so. When the imagination was struck, the patients felt something; and, when it was not struck, they felt nothing at all.

5. Having been told that a magnetised tree would produce convulsions, they blindfolded a young man, and said they would lead him towards one. He did feel convulsions; but unluckily they came on when he was moved from the tree, and were strongest when he was at the greatest distance from it. Mr Deslon said, this was owing to all trees being magnetic: but if so, every body susceptible of magnetism would fall into convulsions on approaching a tree.

6. One woman, accustomed to feel convulsions from magnetism, felt them when nothing was done to her, owing to the impression that they would come on.

7. Another woman, accustomed to be rendered dumb by her magnetic doctor, was in the same manner rendered dumb by the commissioners; but it is very extraordinary, that this took place only on the bandage, which was at first upon her eyes, being taken off, and on the hand being drawn across the face, exactly in the manner it had been drawn when she was magnetised before. The process of her struggling in vain to speak was visible, and lasted a minute; but we see that more senses than one were to to be affected before it could take place.

8. The sense most visibly affected is the sight. A woman, just come out

out of a crisis at Mr Deslon's, happening to catch the eye of one of his pupils who magnetised her, was fixed by it for three quarters of an hour. She could not get rid of this look for some time, but had it constantly before her for three days sleeping and waking.

9. Imagination will make a crisis go off. A woman in convulsions, who was told she should no longer be magnetised, immediately recovered, though the operation went on as before.

From these facts the commissioners reason thus:

10. It being proved that imagination acts in the private process, it will act more forcibly still in the public one; besides, the operator sometimes pressed strongly, and for a length of time, on different parts with his hands. The hypochondria and the pit of the stomach are the parts most commonly compressed; and it is certain in women that by the pressure of the hypochondria the ovaries may be affected, &c. &c.

11. The facility with which emotions of the mind produce emotions of the body, and the sympathy by which convulsions are communicated from one to many, is notorious from several instances. Not to speak of general phenomena, such as panics, the uniform courage of an army, a general disposition to rebel, &c. &c. Marechal Villars tells us a curious story of a very sensible man in the Cevennes, who turned prophet on being spoken to by a prophetess, and conceived that from his union with her the Messiah was to come. In the year 1780, 60 girls, who were at sacrament at St Roche's, caught convulsions from each other, and the accident frequently returned.

12. Finally, the touch, imitation, and imagination, are the three great causes of the effects attributed to magnetism. M. Deslon seems to acknowledge the latter; but the committee cannot agree with him, that so dangerous a remedy ought to be employed, for convulsions are a strong disorder in themselves; and, if suffered to be communicated in this manner, may extend to a whole city.

P. S. The following extract of a letter from the best authority from Paris, has been received while these papers are in the press.

"Mesmer has complained to the parliament of the report of the royal commissioners, and requested that they would appoint a new comission, to examine—not his theory and practice, but— a *plan*, which shall exhibit the only possible means of infallibly demonstrating the existence and utility of his discovery. The petition was printed: many thought the parliament would do nothing in it. But they have laid hold of it to clinch Mesmer, and oblige him to expose all directly; so that it must soon be seen whether there is any difference between his method and Deslon's.— I give you their

"Arret of the 6th Sep. 1784.

"The parliament ordains that Mesmer *shall be obliged* to expose, before four doctors of the faculty of medicine, two surgeons, and two masters in pharmacy, the doctrine which he professes to have discovered, and the methods which he pretends must be adopted for the application of his principles: they likewise ordain that a report of his communications shall then be delivered to the attorney general, to be laid before parliament for their sentence."

AMUSE-

AMUSEMENTS *of the Court of* TIPPOO SAIB, *from the Accounts of Traveller newly returned from India*

THE court of Tippoo Saïb is at present the most brilliant in India. His company of comedians has not its equal in that quarter of the world, not only for its splendour, but also on account of the *Bayaderes*, who are the women to whom Tippoo gives the preference. This prince being sovereign of part of Vizapour, easily procures, among this class of women, those who are most remarkable for their beauty and their talents.

The company of comedians for the court is composed only of women. The directress, who has the charge of providing this body, selects and purchases the most beautiful among the young girls about five or six years of age. After getting them inoculated, she provides them with masters for dancing and music. They are taught all the qualifications and accomplishments which can inspire the prince and his court with the love of pleasure. They are so well instructed in this art, and their success is such, that they affect and seduce men the most insensible.

They begin to appear in public about the age of ten or eleven. They have in general most delicate features, large black eyes, most beautiful eye-brows, small mouth, and the finest teeth. Their cheeks have a most agreeable form, and their black hair falls in graceful tresses almost to the ground. Their complexion is a clear brown; not like that of Mulatto women, whom nature never animated with the glow of her vermilion tints; but like that of a young country girl, announcing a vigorous health, which has preserved the roses after the lilies are tarnished. These are the dusky complexioned women, whom the orientals prefer to all others. They procure themselves this tint by painting their cheeks with a yellow colour, in the same manner as the French ladies use rouge; and it is remarkable, that in a short time one becomes accustomed to this colour, and finds it exceedingly agreeable. They are all dressed in fine gauze, ornamented with rich embroidery of gold, and they are covered with a profusion of trinkets. Their head, their neck, their ears, their breasts, their arms, fingers, legs, and toes, are adorned with jewels; they even wear a little diamond at their nose, which gives them an air of slyness far from being unpleasing.

The plays which the Bayaderes represent are all pieces of intrigue. They represent either women who combine to dupe a jealous husband, or young girls who conspire to deceive their mothers. It is impossible to play with more art, or with more natural ease. Their songs are gay and agreeable. Those which are sung by a single voice are almost always the complaint of some lover; but those which they sing in chorus possess the greatest gaiety.

The female dancers are superior in their execution to the comedians and singers of the same sex. We may even assert, that they would afford great pleasure in the opera at Paris. Every thing is expressive when these young girls dance. Their heads, their eyes, their arms, their feet, and their whole body, seem to move only to excite astonishment and admiration. They have an amazing force and spring in their legs, turning round upon one foot, and springing forward immediately after with surprising agility. They have so much precision in their motions, that they accompany the instruments with little bells which are hung at their feet; and

and as they are poſſeſſed of the moſt lovely figure, and the moſt elegant ſtature, their geſtures are naturally full of grace and allurement. No Bayadere of the prince's court is above ſeventeen years old. After that age, they are diſmiſſed; when they either travel through the provinces, or attach themſelves to a Pagod *.

The directreſs of this company is paid by the prince; but it is impoſſible to calculate the other emoluments which ſhe draws from her place. She has always a certain number of pieces rehearſed, ready to be performed on the firſt order. Although there is every reaſon to believe, that ſhe is well rewarded by Tippoo for the pleaſure which ſhe procures him, the profits ſhe receives from rich individuals are vaſtly more advantageous to her. When a perſon of rank gives a ſplendid ſupper, a play is generally performed, intermingled with ſongs and dances. The directreſs of the prince's company has a hundred rupees for every actreſs employed on that occaſion; and the number of theſe performers is often not leſs than twenty, without reckoning the inſtrumental muſic.

Even when one gives a ſupper to a few private friends, he likewiſe has ſingers and dancers, for each of whom he pays the ſame hundred rupees. Beſides which they muſt be entertained at ſupper, ſerved with fruits in abundance, with confections of all kinds, and warm milk. If his friends are kept all night (which frequently happens in houſes where the ſuppers are more friendly than ceremonious,

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Account of a PLAGUE.

STORIES which deſcribe misfortune and diſtreſs engage the attention of the reader far more than deſcriptions of happineſs and mirth. Even deſcriptions of the moſt dreadful calamities which can befal mankind bear a certain value upon this account. In this way, hiſtories of plagues, of famines, and of maſſacres, are at all times read with avidity. and have often been the ſubjects upon which men of the firſt eminence in writing have choſen to exert their talents. The deſcription of the memorable plague at Athens, given by Thucydides the hiſtorian, is univerſally admired as one of the moſt elegant compoſitions tranſmitted from antiquity. Such indeed we might expect from the pen of the firſt hiſtorian of Greece: but little ſhould we expect to find a ſet of Ruſſian nobles at Moſcow write an account of a plague to their ſovereign before the middle of laſt century in language almoſt equally affecting: yet the truth ſeems to be, that great afflictions bring all men to a level; the prince and the peaſant, the ſcholar and the barbarian, feel nearly alike; and provided they expreſs their feelings in a ſimple manner, the diſtreſs of the ſufferer never fails to reach the heart with force.

A letter from the principal Lords at Moſcow to the Ozar Alexis Michaelowitz, deſcribing the firſt plague in Ruſſia in 1637.

" At different dates, in the months of July and Auguſt of the laſt year, we have had the honour to acquaint your Majeſty, that in puniſhment of our ſins the people have died ſuddenly, and in great numbers, in this capital and in all the environs. The ſame misfortune has at length reached our own families; ſo that your ſubjects

* Every pagod ſupports a certain number of Bayaderes, whoſe charms enſure a conſiderable revenue to the Bramins.

jects have been obliged to quit the capital, and to retire into the country. And in the current year, since the feast of St Simeon, this dreadful pestilence has increased from day to day with still more cruel ravages; insomuch that, through the whole of this city and suburbs, only a very small number of Christians now remain. Of the whole six regiments of Strelitz, not a single person is now alive. No divine service is performed in the cathedral churches, nor even in the lesser parochial ones, from the want of priests, as almost all the priests have died: so that we who are good Christians breathe our last without confession, as well as without receiving the eucharist. Our bodies are interred without the assistance of priests, and without the observance of the funeral ceremonies common at all Christian burials. And in this city and suburbs a vast quantity of dead bodies lie unburied in the streets, and have become the food of dogs; for we have no people left to dig graves and to inter them, as all those who should discharge this last office to the dead have died themselves: and persons of all ranks, who yet live overwhelmed with this terrible scourge of heaven, dare not approach the bodies of their deceased friends. Our houses, please your Majesty, are rendered desolate, almost all our domestics having been swept away; and we your Majesty's mostfaithful subjects every moment expect the same lot to befal ourselves."

Such is the faithful picture of distress which those illiterate men give to the depth of their affliction. They never attempt to move the compassion of their prince. What they feel, they describe with all the energy of men impressed with a deep sense of their own forlorn disconsolate condition.

The introduction of religious sentiments throws an awful melancholy gloom over the whole description. Religion is always serious; and mankind more readily acknowledge their dependance upon the will of a superior Being in the time of a general calamity, when misfortune makes them more sensible of their own weakness. And to be deprived of the benefit of deathbed repentance, of the comfort of auricular confession, and of the blessings of the holy sacrament, at the very moment of approaching dissolution, must in reality be the most grievous of all misfortunes.

The pathetic effect of this letter is also much increased by the suspense in which the reader is left at the end of it. For the sufferers do not write in a state of tranquillity after the danger is past, to say with the indifference of Thucydides, —"This is a true account of the plague." But those unhappy men paint their own dreary situation under all the pressure of immediate calamity, with the recollection of past distress fresh in memory, and the anticipation of expected evils hanging over them in future. They tell us how deplorable the fate of their companions has been, and how much more deplorable their own fate will be when the hour of sickness arrives. And thus sympathy for their real causes of grief, and anxiety for the event of their impending fate, interest the feelings of the reader, while the mournful detail of all the particulars of the tragical scene enables his imagination to conceive something still more tragical to conclude the catastrophe of the survivors.

East India Anecdotes.

The Topasses.

THE Topasses are black Christians, who call themselves Portuguese, and have the names of the first families in Portugal: but who, to all appearance, are descended from slaves,

ſlaves, born and brought up in the houſes of the Portugueſe, who treat very favourably, and with great humanity, thoſe ſlaves whom they call Creanza de Caza, or Children of the Houſe. The Europeans have never been able to form good troops out of thoſe people; which ariſes, no doubt, from the contemptuous manner they treat them with: inſtead of which, Tippoo has always put them on an equality with the Seapoys, and even preferred them to his other troops. The officers of theſe Topaſſes are Europeans; which circumſtance, however, does not prevent thoſe among them who diſtinguiſh themſelves from being promoted: in conſequence of this treatment, they may be regarded as Tippoo's beſt troops, and thoſe he can moſt rely on.

The Nayres.

THE Nayres are the nobility of the Malabar coaſt. We may affirm that they are the oldeſt nobility in the world: for the ancient writers mention them, and quote the law that permits the Nayre ladies to have many huſbands; every one being allowed four. Their houſes, which ſtand ſingle, have as many doors as the lady has huſbands. When one of them viſits her, he walks round the houſe, ſtriking with his ſabre on his buckler: he then opens his door, and leaves a domeſtic with his arms in a kind of porch, and who ſerves to inform others that the lady is engaged. It is ſaid, that one day in the week the four doors are all opened, and all her huſbands viſit her, and dine together with her. Each huſband gives a ſum of money, or portion, at the time of marriage, and the wife only has the charge of the children. The Nayres, even the Samorin, and the other princes, have no other heirs than the children of their ſiſters. This law was eſtabliſhed, that the Nayres, having no family, might be always ready to march againſt the enemy. When the nephews are of age to bear arms, they follow their uncles. The name of father is unknown to a Nayre child. He ſpeaks of the huſbands of his mother, and of his uncles, but never of his father.

A German Officer ſells his Daughter.

General Smith, in the war 1767, beſieged Kiſnagari, a fortreſs on a ſteep mountain *, but was obliged to raiſe the ſiege after having made two aſſaults; in the laſt of which he loſt twenty-four grenadiers, beſides ſoldiers. This was the only place defended by an European officer; his name was Conſtantin, a native of Andernac on the Rhine, in the electorate of Cologn. He came to India with Ficher's troop in 1754, and married a Portugueſe; by whom he had a very beautiful daughter. He was ſerjeant when M. Hughel commanded the Europeans in Ayder's army. The officers diſcovered, that, together with his wife, he was in treaty with the Nabob about ſelling his daughter: they regarded this tranſaction as an infamous piece of buſineſs, that would diſgrace all the Europeans in the army. M. Hughel ſent for him, to inquire concerning the deſign laid to his charge; which he denied. A young officer in the army offered to eſpouſe the girl; and the father received the propoſal with gratitude. M. Hughel, in favour of the marriage, at the ſame time promoted the father: but that very night the parents ſold their daughter to Ayder for 50,000 rupees, and Ayder ſent them into the country of Benguelour. Conſtantin has ever ſince that time lived at a diſtance from the army. After the brave defence of the fortreſs of Kiſnagari, the inhabitants of the flat country

* Trinomalee.

country brought their most valuable effects, and deposited them in the place for security. He opened the boxes and cabinets, taking out the richest property to a vast amount and escaped to Goa; from whence he went to Bombay, and afterwards to Europe. Ayder's French surgeon affirms, that the girl has since told him, that she esteemed herself fortunate in being sold to the Nabob; as her father and mother might have made a more shameful traffic with her, if she had staid with them.

Interview between Ayder and his Mother after his defeat at Trinomalee by Gen. Smith.

To show the intimacy between Ayder and his family, as well as his manner of conducting himself with respect to his relations, it will not be amiss to describe an interview he had with his mother about this time. This lady, who in quality of queen-mother has the right of commanding in the seraglio or palace, having received information of the check her son had experienced, and which no doubt she supposed more considerable than it really was, departed from Ayder Nagar to see her son in the army, notwithstanding the inconvenience of travelling 140 leagues in the rainy season. She made long journeys, and arrived at the camp in a few days. When the Nabob, who had been apprised of the Queen's departure, was informed of her approach, he left the camp with his whole army in savari or parade. The army met the head of the Queen's retinue at a league distance from the camp; at which time they halted, and Ayder and his son advanced alone on horseback, till they had joined the palanquin of their mother, which was close, and covered with muslin. They both inclined as low as they could on their horses; and placing themselves on the right and left of the palanquin, the lady continued her journey, guarded by her son and grandson, and followed by the whole retinue of Ayder. She passed through the middle of Ayder's army, who saluted her as if she had been the prince himself. The retinue of Ayder's mother consisted of about 200 hundred ladies, mounted on horses and oxen: they were enveloped in large pieces of thick muslin, which prevented even the smallest part of their clothes from being seen. They all went before the palanquin of the queen-mother, which was followed by eight garris, or small Indian carriages, covered with scarlet cloth, and drawn by large Persian oxen. There were likewise ten elephants, and a number of camels and beasts of burden. Some European horsemen preceded the women, and marched on one side. The whole retinue was surrounded by about 600 lance-men, having feathers and bells to their lances; and the horsemen, who preceded and followed the retinue, were about 400 in number.

It is said, that when this lady was conducted into her tent, Ayder inquired what could have induced her to make so long a journey, especially at a time when the continual rains rendered the roads almost impracticable; and that she answered, "I was desirous, my son, of seeing you bear the ill fortune you have sustained." The prince having replied, "That if heaven should put him to no greater trial, he should find no difficulty in supporting it."—"Very well, then," replied she, "since that is the case, I give thanks to God; and shall immediately return, that I may be no impediment to your operations." Two days after, this lady, having wished her son every kind of prosperity, departed, accompanied by her son and grandson to the place where they had met her.

Ex-

Extract from an ACCOUNT *of the late* FIERY METEORS, *with* OBSERVATIONS. *In a Letter from* CHARLES BLAGDEN, *M. D. Phyſician to the Army, Sec. R. S. to Sir* JOSEPH BANKS, *Bart. F. R. S.*

DEAR SIR,

FROM the papers you were ſo good as to put into my hands, together with ſuch other information as I could procure, the following account of the meteor which was ſeen on the 18th of Auguſt 1783, is collected. I am ſenſible, that it is in many reſpects very imperfect; yet ſtill it gives a more ſatisfactory idea of the phenomenon than can well be acquired from the relation of any ſingle obſerver.

Theſe meteors are of the kind known to the ancients by the names of Λαμπάδες, Πίθοι, Bolides, Faces, Globi, &c. from particular differences in their ſhape and appearance, and ſometimes, I believe, under the general term of Comets; in the Philoſophical Tranſactions they are called indiſcriminately fire-balls, or fiery meteors; and names of a ſimilar import have been applied to them in the different languages of Europe.

The moſt material circumſtances obſerved of ſuch meteors may be brought under the following heads. 1. Their general appearance. 2. Their path. 3. Their ſhape or figure. 4. Their light and colours. 5. Their height. 6. Their noiſe. 7. Their ſize. 8. Their duration. 9. Their velocity.

1. The general appearance of this meteor in theſe parts of Great Britain was that of a luminous ball, which roſe in the N. N. W. nearly round, became elliptical, and gradually aſſumed a tail as it aſcended, and in a certain part of its courſe ſeemed to undergo a remarkable change compared to burſting; after which it proceeded no longer as an entire maſs, but was apparently divided into a great number or a cluſter of balls, ſome larger than the others, and all carrying a tail or leaving a train behind; under this form it continued its courſe with a nearly equable motion, dropping or caſting off ſparks, and yielding a prodigious light, which illuminated all objects to a ſurpriſing degree; till having paſt the eaſt, and verging conſiderably to the ſouthward, it gradually deſcended, and at length was loſt out of ſight. The time of its appearance was 9 h. 16′ P. M. mean time of the meridian of London, and it continued viſible about half a minute.

2. How far north the meteor may have begun, I have no materials to determine with preciſion; but, as it was ſeen in Shetland, and at ſea between the Lewes and Fort William, and appeared to perſons at Aberdeen and Blair in Athole aſcending from the northward, and to an obſerver in Edinburgh as riſing like the planet Mars, there can be little doubt but its courſe commenced beyond the fartheſt extremity of this iſland, ſomewhere over the northern ocean. General Murray, F. R. S. being then at Athole-Houſe, ſaw it paſs over his head as nearly vertical as he could judge, tracing it from about 45° of elevation north-north-weſtward to 30° or 20° ſouth-ſouth-eaſtward, where a range of buildings intercepted it from his view. From near the zenith of Athole-Houſe, it paſſed on a little weſtward of Perth, and probably a little eaſtward of Edinburgh; and continuing its progreſs over the ſouth of Scotland, and the weſtern parts of Northumberland and the Biſhopric of Durham, proceeded almoſt through the middle of Yorkſhire, leaving the capital of that county ſomewhat to the eaſtward. Hitherto its path was as nearly S. S. E. as can be aſcertained; but ſomewhere near

near the borders of Yorkshire, or in Lincolnshire, it appears to have gradually deviated to the eastward, and in the course of that deviation to have suffered the remarkable change already noticed under the denomination of bursting. After this division, the compact cluster of smaller meteors seems to have moved for some time almost S. E. thus traversing Cambridgeshire, and perhaps the western confines of Suffolk; but gradually recovering its original direction, it proceeded over Essex and the Straits of Dover, entering the Continent probably not far from Dunkirk, where, as well as at Calais and Ostend, it was thought to be vertical. Afterwards it was seen at Brussels, Paris, and Nuits in Burgundy, still holding on its course to the southward; nay, I have met with an intimation, though of doubtful authority, that it was perceived at Rome. Our information of its progress over the Continent is indeed very defective and obscure; nevertheless, I think we have sufficient proof that it traversed in all 13 or 14 degrees of latitude, describing a tract of 1000 miles at least over the surface of the earth; a length of course far exceeding the utmost that has been hitherto ascertained of any similar phenomenon.

3. This meteor was described by the spectators under different forms. To some it appeared of a round, and to others of an elliptical figure. The length and shape of the tail are likewise differently described; and to some observers it did not appear to have any tail at all. Under this changeable form, but still as a single body, it proceeded regularly till a certain period, when expanding with a great increase of light, it separated into a cluster of smaller bodies or ovals, each extended into a tail, and producing a train. At the same time a great number of sparks appeared to issue from it in various directions, but mostly downward; some of which were so bright as also to leave a small train. Most fire-balls have suffered a bursting or explosion of this kind; but in general they have been thought to disappear immediately afterwards. This, however, continued its course, becoming more compact, or perhaps re-uniting, and seems to have undergone other similar explosions before it left our island, and again upon the Continent.

4. Nothing relative to these meteors strike the beholders with so much astonishment as the excessive light they afford, sufficient to render very minute objects visible upon the ground in the darkest night, and larger ones to the distance of many miles from the eye. The illumination is often so great as totally to obliterate the stars, to make the moon look dull, and even to affect the spectators like the sun itself; nay, there are many instances in which such meteors have made such a splendid appearance in full sunshine. The colour of their light is various and changeable, but generally of a bluish cast, which makes it appear remarkably white. Prismatic colours were also observed in the body, tail, and sparks of this meteor, variously by different persons; some compared them to the hues of gems. The moment of its general brightness seems to have been when it burst the first time.

The body of the fire-ball, even before it burst, did not appear of an uniform substance or brightness, but consisted of lucid and dull parts, which were perpetually changing their respective positions: so that the whole effect was to some eyes like an internal agitation or boiling of the matter; and to others, like moving chasms or apertures. Similar expressions have been used in the description of former meteors.

5. When, in consequence of a more accurate attention to natural philosophy, such observations were first made upon fire-balls as determi-

ned their height, the computers were with reason surprised to find them moving in a region so far above that of the clouds and other familiar meteors of our atmosphere; especially as to every uninformed spectator they appear extremely near, or as if bursting over his head, a natural effect of their great light when seen without intervening objects. Their real height is to be collected from observations made at distant stations. But even in proper stations, it rarely happens that the angle of elevation can be observed with that degree of accuracy, which is necessary for any certain determination of the height; unless an observation be checked by means of a house, tree, or some fixed body, along which the meteor was found to range, it must be received as uncertain. By night the stars afford excellent marks, especially if the time be known with exactness: the brighter meteors, indeed, render these faint lights invisible for the moment; but here we derive an eminent advantage from the train, which remains after the meteor is gone, and delineates perfectly its track through the heavens.

Most of the observations in my possession of the meteor which appeared the 18th of August, give its altitude by estimation only; yet I hope their correspondence with one another will gain them a degree of credit, to which, if single, they would not be entitled.

1st, In a letter from Perth in Scotland, it is said, that a 'gentleman, who has a very good eye, observed the meteor pass about 6° to the westward of the zenith;' and a professor in one of the universities, being at Ardoch on the banks of the Clyde, about two miles below Dunbarton, judged it to have 'at least 45° of elevation above the horizon.' These altitudes would make its real height 57 statute miles.

2dly, At St Andrew's in Scotland, 'it was not quite vertical, but according to some was 20° or 25° from the zenith, according to others not so much.' Taking the greatest of these distances as nearest the truth, since we are usually led to estimate altitudes greater than they really are, this observation, calculated with that of Ardoch, gives 60 miles for the height.

For the communication of these observations, collected by his friends, I am indebted to General Melville, F. R. S.

At Edinburgh the meteor passed very near the zenith; in which case a deviation of a few degrees is scarcely perceptible to a common eye.

3dly, The Rev Mr Watson of Whitby, in a letter to Lord Mulgrave V. P. R. S. is very confident, that the greatest altitude of the meteor, which passed to the westward of his zenith, was 60°. Mr Edgeworth, F. R. S. in his letter to you, Sir, states its elevation at Edgeworth's-Town, near Mullingar, in Ireland, as 10° or 12° above the eastern horizon. These observations, calculated strictly from the latitudes and longitudes with the allowance for the curvature of the earth, as indeed were all the rest where the difference would be sensible, give 57 miles for the height of the meteor.

4thly, In the Morning Chronicle of Sept. 19, is inserted a letter from Newton Ardes, seven miles east of Belfast in Ireland, corresponding so well with Mr Edgeworth's in the description of the meteor, as to appear very good authority. The altitude is there given as 16°, whence a height of 58 miles with the observation at Whitby.

5thly, Mr More, secretary to the Society for the Encouragement of Arts, Manufactures, and Commerce, saw the meteor as he was riding about three miles S. W. of Brosely in Shropshire, and judged it to be elevated

vated 35°. By a perpendicular drawn from this spot to its supposed path in Lincolnshire, its height came out 59 miles.

6thly, The latitude of 25° determined at Windsor, I take to be one of those on which most reliance can be placed, because the gentlemen present, two of them Fellows of the Royal Society, were remarkably well qualified for such an estimation. The letter you received, Sir, from professor Allamand of Leyden, mentions that the meteor was seen there about 30° above the horizon, and the terms in which it is described in the Dutch Newspapers agree with this account. Its height hence calculated appears to be 58 miles.

7thly, Mr Thomas Squire of Folkstone, observed the meteor over his house, as he was in the posture of leaning back against a hedge; he afterwards tried 'its ranging with the roof by a quadrant, and found it 68½ deg. above the horizon.' Reducing this observation to the perpendicular dropped from Windsor on the path of the meteor, its height comes out 54 or 55 miles. Mr Squire's altitude, determined by a fixed object, is confirmed by the estimate of several persons at Ramsgate.

8thly, The meteor was seen by Mr Stevens, F. R. S. at Hampstead, near London, moving along over the top of a row of trees. Mr. Cavendish, F. R. S. having taken the altitude of these trees with a quadrant, found that of the highest, as seen from the part of the garden-walk opposite to it, to be 33°; which corresponds very well with the other observations, and consequently gives the same height for the meteor. Mr Stevens kept his eye upon it constantly, whilst he passed briskly along the walk.

This agreement of the different altitudes is nearer than could be expected; yet I know of no contradictory observations of any authority, except some made near Plymouth and in Cornwall, where the meteor being pretty near the horizon, its altitude, as will commonly happen in such cases, is given too great. The effect of this, however, would be to show, that the meteor was higher; and therefore, I think we may safely conclude, that it must have been more than 50 miles above the surface of the earth, in a region where the air is at least 30,000 times rarer than here below.

6. That a report was heard some time after the meteor of the 18th of August had disappeared, is a fact which rests upon the testimony of too many witnesses to be controverted, and is, besides, conformable to what has been observed in most other instances. In general, it was compared to the falling of some heavy body in a room above stairs, or to the discharge of one or more large canon at a distance. That rattling noise, like a volley of small arms, which has been remarked after other meteors, does not seem to have been heard on this occasion. From a comparison of the different accounts, it appears as if the report was loudest in Lincolnshire and the adjacent countries, and again in the eastern parts of Kent; in the intermediate places it was so indistinct as generally not to have been noticed; and all observers of credit in Scotland, deny that they heard any thing of the sort.

Besides, the report as of explosions which was heard after the meteor, another sort of sound was said to attend it, more doubtful in its nature, and less established by evidence; I mean, a kind of hissing, whizzing, or crackling, as it passed along. That sound should be conveyed to us in an instant from a body above 50 miles distant, appears somewhat irreconcileable to all we know of philosophy; but the testimony in support of it

it is, however, so considerable on the occasion of this as well as former meteors, that I cannot venture to reject it, however improbable it may be thought, but would leave it as a point to be cleared up by future observers.

7. To determine the bulk of the fire-ball, we must not only have calculated its distance, but also know the angle under which it appeared. For this purpose the moon is the usual term of comparison; but as it was thought, at very different distances, to present a disk equal to that luminary's, and the same expressions have been applied to most preceding fire-balls, I conceive this estimation rather to be a general effect of the strong impression produced by such splendid objects on the mind, than to convey any determinate idea of their size. However, if we suppose its transverse diameter to have subtended an angle of 30′ when it passed over the zenith, which probably is not very wide of the truth, and that it was 50 miles high, it must have been almost half a mile across. The tail sometimes appeared 10 or 12 times longer than the body; but most of this was train, and the real elongation behind seems seldom to have exceeded twice or thrice its transverse diameter, consequently was between one and two miles long. Now if the cubical contents be considered, for it appeared equally round and full in all directions, such an enormous mass, moving with extreme velocity, affords just matter of astonishment.

8. The duration of the meteor is very differently stated, partly because some observers had it in view a much longer time than others, and partly because they formed different judgments of the time. Those who saw least of it seem to have perceived its illumination about 10 seconds, and those who saw most of it about a minute: hence the various accounts may in some measure be reconciled. Mr Herschel, F. R. S. at Windsor, must have kept it in sight long after other observers had thought it extinct: for though, probably, he did not see the beginning, as it never appeared to him like a single ball, he watched it as much as '40 or 45 seconds, the last 20 or 25 of which it remained almost in one situation, within a few degrees of the horizon.' This confirms the foreign accounts of its long progress to the southward.

9. From the apparent motion of the meteor, compared with its height, some computation may be formed of its astonishing velocity. As at the height of 50 miles above the surface of the earth, it might be visible from the same station for a tract of more than 1200 miles, and the longest continuance of its illumination scarcely exceeded a minute, we have hence some presumption that it moved not less than 20 miles in a second; exceeding that of sound above 90 times, and approaching nearly that of the earth in her annual orbit. At such a rate, it must have passed over the whole island of Great Britain in less than half a minute, and might have reached Rome within a minute afterwards, or in seven minutes have traversed the whole diameter of the earth.

From this calculation, it will be evident, that there is little chance of determining the velocity of meteors from the times of their passing the zenith of different places; and that therefore we must principally depend on observing carefully, with a watch that shows seconds, their apparent velocity through the heavens.

The

The Editor, from his knowledge of the Gentleman to whom the following letter is addressed, is confident that he will excuse the insertion of so singular a literary curiosity, and complete specimen of modern criticism.

To Mr Pinkerton.

The distinguished honour which your native country has acquired by literary imposition upon her neighbours, renders a junction with those illustrious worthies, *William Lauder*, *Archibald Bower*, and *James Macpherson*, no small compliment to the ingenious Mr Pinkerton *, (as you with equal happiness and familiarity, have been pleased to introduce yourself to the acquaintance of an astonished world.) Your endeavours are not, it must be confessed, of equal magnitude; but the difference cannot be owing to a want of inclination. Your success has, doubtless, fully gratified your expectations; and the dexterity of a pickpocket may vie with the impudence of a highwayman. You, Mr Pinkerton, will be already conscious of the nature of this address; for you will be conscious that you deserve it, how little soever you may have thought your merits liable to detection. But though my readers may have heard of your now justly-forgotten *Rimes* †, *Tales*, *Dithyrambic Odes*, and other equally sublime and incomprehensible rhapsodies, they may still require to be informed that you are the editor (author, I should say), of two volumes of what you have been pleased to call *Scottish Tragic Ballads*, and *Select Scottish Ballads*, (I congratulate you on your improvement in orthography), Volume II. a character in which alone I am about to consider you. You will do me the justice to recollect how and when I appear; and, while I leave you no room to complain of my prolixity, admit that as a sufficient apology for my conciseness.

To your two learned *Wartonian Dissertations* I have nothing at all to say, for this obvious reason: You have been frequently asked what they are to the purpose, and I never heard that you were able to tell. Let us therefore proceed to examine the poetical contents of your first volume.

Hardyknute, Part I. This ballad has been substantially proved an artful and impudent forgery: but whether *Mrs Wardlow* were the *mother* or the *midwife*, is of very little consequence; the *bantling* is certainly *spurious*. There is not, I really acknowledge, any great degree of criminality in reprinting a fine and popular ballad; even though, from a defect in judgment, or a sturdy adherence to what Dr Johnson might call Scotch morality, you did not believe, or thought proper to deny, its true origin.—But what excuse can you have for the publication of a *second* part, or continuation of this poetical fraud? Not ignorance surely? No; the composition must be altogether your own. Neither the lady, nor the common people of Lanerkshire, from whom

* Why a man of independent fortune should be censured for assuming the title of *Mr*, which is allowed to the meanest mechanic, seems extraordinary. Had he given barely his name and surname, much stronger objections might be brought. In France, that superlative land of etiquette, the *Monsieur* is always used by a young writer, of whatever private station; the name and surname solely by a writer of established fame. We follow them, and say, *John Milton*, *Horace Walpole*, and *Thomas Warton*; but never give name and surname to a writer of inferior or of commencing reputation. For the writer himself to give them, without addition, were therefore the height of vanity. Edit.

† "A mistake. Dr Beattie mentions them, in his last publication, with all the warmth "of friendship, and all the extravagance of puffing. But this is Scotch policy. *Claw me*, "*and Ise claw thee.*"

whom you pretend to have recovered most of the stanzas, will deprive you of the honour of its procreation. The poetry is too artificial, too contemptible; the forgery too evident.

The *eight following pieces*, being chiefly transcribed from *Percy*, tho' not a whit the less suspicious on that account, I shall not attend to. I want to prove *your* forgery, not *his*.

The *Laird of Woodhouselie*, *Lord Livingston*, *Binnorie*, and *The Death of Menteith*, which you give "*from tradition*," were, I am confident, never heard of before; and carry the strongest intrinsic marks of forgery. Of *I wish I were where Helen lies*, this single line alone is genuine. And yet have you the affectation or assurance to censure Ramsay, who not only was a much better poet, but, though a poor barber, had infinitely more taste and judgment in Scottish poetry than yourself, for exercising a much slighter degree of the same liberty. If you be accused unjustly, convince us of your innocence.

You are pleased to tell us, that the stanzas you have given of "*Flodden Field*," form a complete copy of that poem; that a variety of versifiers had been induced to mingle stanzas of their own composure; and thence compliment yourself on your painful but necessary duty in discriminating *such dross*, by the touchstone of truth, from the gold of antiquity. You must have been sadly fatigued, to be sure; as I dare you to mention a single copy, of any better authority than that of a modern ballad-stall, which contains a single stanza more than, or different from, your own *.

P. 88. *Britons*, you say, "was the common name which the Scots gave the English anciently, as may be observed in their old poets, and particularly *Blind Harry*, whose testimony" you add, "can only be relied on as to the common language and manners of the time; his Life of Wallace being a tissue of the most absurd fables ever mingled." One would be glad to hear of an author who writes for the vulgar, in their native dialect, and cannot be relied on as to the common language of his time. In this, therefore, *Blind Harry* has nothing peculiar; but I defy you to point out a single passage in his Life of Wallace more descriptive of the manners of the age *in* which, than that *of* which, he wrote. If you had read the book, you never could have pronounced such an unjust, and indeed ignorant, sentence upon it.* That his story is not all true, is freely admitted. But is it less so than that of Homer, of Virgil, of Lucan, of Tasso, of Milton? And dare you call their immortal labours a tissue of the most absurd fables ever mingled? And yet, I will venture to say, you might do it with equal truth. But I shall now inform you whence your censure arose. You never read Blind Harry: no, not a line or word of him; and, most probably, never beheld his book. You say that *Britons* is the common name he gives to the *English*. It is not true. I suspected your veracity, and read him over to be convinced. There is no such word as either *Britons* or *Briton*, from the beginning to the end of him. If there be, find it. He always calls the English *Sutheron*, or *Saxons*, or *Englishmen*, and nothing else †: another proof that Hardyknute is a forgery; and that he who is capable of imposition in poetry, is not incapable of falsehood in prose.

P. 113. The stanzas of *Lady Bothwell's Lament*, you tell us, "are injudiciously mingled in Ramsay's edition,

* If this writer will take the trouble to look into any edition prior to that of Mr P. he will find near a dozen stanzas which are all rejected in his. EDIT.

† To mistake, in quoting an author from memory, is surely a venial offence. *Britons*, in Hardyknute, may signify *Welshmen*. EDIT.

tion, and several stanzas of his own added." The charge is unjust; the assertion untrue. There is not a single line in Ramsay's copy which is not to be found in copies printed before he was able to write one. Deny this, and I will prove it.

P. 116. From a manuscript, you say, in your own possession, you print two poems, "with a few corrections," written, as you tell us, "by Sir Robert Aytoun, secretary of state during part of the reigns of William and Mary and Queen Ann †." Your knowledge of history is of a piece with your judgment in poetry; or you think truth and integrity of equal little consequence in each. Sir Robert Aytoun was *dead* before either William, Mary, or Ann was *born*. He was secretary of state, indeed, as you may have somewhere read, "to *Ann* and *Mary*, queens of Great Britain." But these two ladies, Mr Pinkerton, (and what a pity it is that so great a scholar should not have thought of it himself,) were the *mother* and *grandmother*, and *not* the *daughters*, of K. James VII.

You will just give me leave to look a little into your *Glossary*, to see if you be as well versed in the language, as you are in the history, of your native country.

Bansters, I find, you explain *blusterers*. Here honest Allan, to whom you are so much obliged, could give you no assistance. The passage runs thus (p. 53):

> "In harst at the shiering na yonkers are jeiring;
> The *bansters* are lyart, runkled, and gray."

That is, (not the *blusterers*, but) the *bandsters*, or *bindsters*, those who *bind the sheaves* after the reapers, are all decrepit old men.

Loaning, "a common green near a village." Let its colour or situation be what it may, it is always *a lane*.

Swankies, "merry fellows." Young peasants (Swainkins).

Thud, "sudden noise." The sound occasioned by a fall or blow. The explosion of a pistol is a "sudden noise," but not a *thud*.

I should not doubt of being able to add considerably to this little specimen of your vulgar knowledge, had you not, by omitting the necessary references, taken every possible precaution to prevent a discovery of your mistakes.

You will, with Mr Urban's good leave, in a little time hear from me again. Your's, &c. ANTI-SCOT.

†‡† *Though we do not altogether approve of the manner of this writer (the* Observator on Warton, *if we mistake not), we respect his abilities as an Antiquary, and shall be glad to see a continuation of his correspondence.*

Gent. Mag.

DESCRIPTION *of a new-invented* ELECTRICAL MACHINE, *by* M. WALCKIERS DE ST AMAND. *Extracted from the Records of the Royal Academy of Sciences, 17th March* 1784.

THE great electrical powers of silk, first made public by Mr Symmer in 1760, induced Dr Ingenhousz to try the effects of this substance in communicating electricity to other bodies. It is surprising, indeed, that the remarkable experiments of Mr Symmer should have been so long overlooked; for it was not till the year 1777 that Dr Ingenhousz made his attempt. His apparatus at that time consisted only of a piece of varnished

† On examining our copies of both editions of the Tragic Ballads, it stands thus: "They were both written by Sir Robert Aytoun, who bore some office under government in the reign of James I. if I mistake not." EDIT.

varniſhed ſilk, three or four inches broad, and twelve or fifteen in length. This being excited with a piece of cat's ſkin, charged a ſmall Leyden vial; but notwithſtanding this encouragement, the Doctor did not proſecute his experiments any farther. M. Walckiers has improved on this idea, and conſtructed a machine with varniſhed ſilk; the effects of which are very little ſhort of thoſe of Mr Nairne's grand machine. The conſtruction is ſimple, and the machine ſeems much leſs liable to accidents than glaſs. It conſiſts of two ſtrong frames of wood, each ſuſtaining a large wooden cylinder of two feet diameter, and ſix feet in length, and placed at the diſtance of ſeven or eight feet from each other. The axles of the cylinders are placed on glaſs, or are otherwiſe inſulated as effectually as poſſible; and each of them furniſhed with handles of eight or ten inches radius, by which it may be turned round. The electric ſubſtance in this machine, as has been already obſerved, is ſilk; and conſiſts of a piece of varniſhed taffety, about twenty-five feet long, and five feet broad, which being doubled and put round both cylinders, will be ſufficiently tight when theſe are kept at the diſtance abovementioned. From this deſcription, it is eaſy to conceive, that when the cylinders are turned round, the ſilk muſt be turned round alſo, though ſlowly, at leaſt, when its motion is compared with that of a glaſs cylinder in the common machines. The rubbers are cylinders of wood, ſeven feet long, and two inches in diameter. They are four in number, and placed two and two near the wooden cylinders. The two rubbers include the ſilk between them, and are connected by ſcrews; by which means they can be made to approach or recede from each other, and thus to preſs more or leſs ſtrongly upon the ſilk. Theſe rubbers are covered with cat's ſkin, and two of them at one end include the upper fold, while two at the other end include the lower fold of the ſilk. The rubbers are faſtened to the frames ſupporting the rollers.

The conductor is of braſs or other metal, and is placed exactly in the middle between the folds of the ſilk, and at an equal diſtance from the wooden cylinders. The diameter in M. Walckiers's machine is about ſix or ſeven inches; but it may be conſiderably enlarged, as the folds of the ſilk are two feet diſtant from each other. The conductor is of ſufficient length to paſs entirely from ſide to ſide of the ſilk, and ſome way beyond; the electricity is collected by means of points placed in a line along the upper and under part of the conductor, from whence it is conveyed in the common way to other bodies. The electricity of this machine is negative; but by abſtracting it from the rubber, it will be reverſed and become poſitive, as negative electricity may be obtained from the rubber of a common machine.

The ſtriking diſtance is various according to circumſtances. In an unfavourable ſtate of the atmoſphere it would not exceed five inches; but at other times, ſparks were obtained at a foot or even ſeventeen inches diſtance. They were at all times exceſſively pungent, ſo that they could ſcarce be borne, and crooked like lightning. A very large coated bottle preſented to the machine was broken in an inſtant; ſo that M. Walckiers did not chooſe to venture an experiment with any of his batteries.

A remarkable difference was obſerved between this machine and that of Mr Nairne. In order to obtain the longeſt ſparks from his conductor, Mr Nairne was obliged to add a ball to the end of his conductor; but when this was tried with M. Walckiers's machine, the diſtance was reduced in ſuch a manner as to become

very inconsiderable. The longest sparks were got from the conductor itself by a blunt metallic point, without any intermediate substance.

L'Esprit des Journaux.

A new Method *of measuring* Heights *by means of the* Thermometer, *in a Letter from* M. Achard *of Berlin to Prince* Gallitzin.

THIS invention is the consequence of several experiments made by M. Achard on the heat of boiling water, which he found constantly to keep pace with the pressure of the air on its surface. It is indeed a well-known fact, that though boiling water indicates a heat of nearly 212 degrees of Farenheit, yet by inclosing it in a metallic vessel, as in Papin's digester, it will acquire a heat of 400° or more; while, on the contrary, if the pressure of the air is totally removed, by including it in an exhausted receiver, it will boil with an heat of 98° or 100°. Hence it appears, that boiling water on the top of a mountain must be less hot than at the foot of it, because the air presses less strongly at the top; and consequently, by an accurate computation of the degrees of boiling heat compared with known altitudes, a machine may be constructed which will indicate exactly the height of any place to which it may be carried.

M. Achard's thermometer is of the mercurial kind, having a cylindrical tube fitted to it instead of a bulb; so that, by the expansion of such a quantity of heated metal, the degrees occupy a much larger space than in the common instruments. The thermometer is graduated after Reaumur's manner; that is, containing 80 divisions between the points of boiling water and congelation. In the instrument which he describes, and which had only two degrees above and two below the boiling point, each of them extended to two inches or more in length. Each of these degrees was divided into 40 equal parts, and each of these diagonally into ten smaller ones; so that by means of a moveable ruler he could point out the 400th part of a degree.

The other parts of this instrument consist only of a hollow cylinder of brass, which serves it for a case, and a spirit-lamp contained in the cover of it, which has a double bottom. When it is to be used, the case is filled with water, the lamp lighted, and held near to it, till the water boils; the thermometer is then to be raised a little, that it may be seen where the mercury stands; after which calculations may be made of the height of the place.

The advantages ascribed by M. Achard to this method above the barometrical one are the following.— 1. The instrument is less affected by external agents than the barometer. 2. It is much more portable. 3. We can easily enlarge the scale to what length we please only by augmenting the dimensions of the cylinder, which serves instead of a bulb to the thermometer.

He is just now employed in calculating proper tables, to show the proportion between different pressures of the air and the heat of boiling water.

In the same letter M. Achard acquaints the Prince, that he has analised the air produced from inflamed gunpowder, pulvis fulminans, and a mixture of nitre with charcoal. The airs were obtained by deflagrating the mixtures in tubulated retorts; the noses of which entered the water in a shallow tube, under the aperture of an inverted receiver filled also with water. The gunpowder was bruised with water, and afterwards only partially

tially dried to make it deflagrate slowly. The results of his experiments are,

1. The air produced from inflamed gunpowder, and by the explosion of pulvis fulminans, are in all respects the same.

2. They are composed of a mixture of nitrous and fixed air: the former, however, being weaker than that produced by dissolving metals in the nitrous acid.

3. By deflagrating a mixture of equal parts of nitre and iron-filings, a permanently elastic fluid is produced, consisting of one part of fixed air mixed with three parts of another of a singular kind. The latter instantly extinguishes flame, and kills animals immersed in it; notwithstanding which it suffers a considerable diminution when mixed with nitrous air: a proof, M. Achard observes, that the eudiometer is not always to be depended on as a test of the salubrity of the air.

4. From an inflamed mixture of three parts of nitre and one of charcoal-dust, a gas is produced, containing one part of fixed and three of inflammable air. In this mixture a candle burns with an enlarged flame, but not more vivid than in the common atmosphere. Animals die the moment they are immersed in it.

M. Achard supposes the nitrous air produced during the inflammation of gunpowder and pulvis fulminans to proceed from a decomposition of the nitre by the acid of the sulphur, and not from the mixture of nitre and charcoal. If this was not the case, he argues, that nitrous air might be produced by deflagrating nitre with any substance containing phlogiston, which is contrary to experience. It seems also that the air contained in the salt of tartar, which makes part of the composition of pulvis fulminans, is not disengaged by its explosion; otherwise the air obtained from pulvis fulminans would be different from that from gunpowder.

Journal de Physique par M. Rozier.

R E V I E W.

A SYSTEM OF SURGERY. *By* BENJAMIN BELL, *Member of the Royal College of Surgeons, one of the Surgeons to the Royal Infirmary, and Fellow of the Royal Society of Edinburgh. Illustrated with Copperplates. Vol. III. Printed for Charles Elliot Edinburgh, and G. Robinson London. 6 s. in Boards.*

WHEN the united facts of several ages present a train of particular objects to the understanding, it seems to be amongst the first operations of the mind to attempt some connection of the dismembered parts, in order to form a harmonious whole. This indeed appears to be necessary, or at least useful, in the nature of things in general, and in the business of science in particular. Hence it is, that at all times attempts have been made to reduce every department of science into the form of a regular system. As this plan naturally occurs as one of the first *desiderata* in their formation, it is reasonable to suppose, that, like many operations of the mind, it owes its origin to a sense of want and necessity. We would even maintain, that an orderly distribution of the detached parts of any science, as invariably points out its advancement, as the formation of regular society indicates improvement amongst the scattered inhabitants of the earth.

Every one acquainted with the analytic art must be sensible, that an unwieldy assemblage of facts deserves no better appellation than that of a *rudes indigestaque moles*. He will also

to be convinced, that in proportion to the number of fugitive histories, the deduction of general principles will often be the more difficult; and therefore the more room will be left for perplexity and error.

From the great importance of Surgery to the well-being of humanity in general, we cannot be surprised, that an immense number of observations on this subject should have been recorded from the earliest periods of time. It has, however, unfortunately happened, that such relations have been more generally dictated by sensations of pity, or a delight in the marvellous, than by any real improvements either in the operative or medical treatment of chirurgical diseases. We find no very fortunate attempt towards a system of chirurgical knowledge till the days of Dr Heister. Though every praise is due to the labours of this learned and ingenious man, yet the most superstitious veteran cannot deny, that many corrections and numberless improvements have been made since his time. We must therefore believe, that he who adduces the authority of Heister in these our more enlightened days, may make a parade of his learning, but gives a certain proof of the imbecillity of his judgment. Whilst we ascribe to the moderns many useful discoveries in anatomy and surgery, we are at the same time surprised to find, that none of them have ventured on the same field with Dr Heister. The task is indeed arduous; but the prodigious accumulation of new facts renders it necessary and proper for the successful cultivation of the art.

It is indeed to be acknowledged, that as a system of surgery must necessarily comprehend a great diversity of parts, and as the several disorders are generally local, and have little connection or similarity to one another; such a methodical arrangement as is useful in natural history and nosology, is in surgery neither practicable nor ever to be expected. There is perhaps no better proof of the impossibility of accomplishing a chirurgical classification, than the futility of the attempts that have been made with this view. These, though the labours of learned and ingenious men, instead of elucidating the subject, must, in our opinion, present to the student a formidable maze of inextricable perplexity. Though we are clearly of opinion, then, that a rigid attachment to method is unnecessary or hurtful in a system of surgery, we are at the same time persuaded, that where diseases acknowledge a striking similitude in their symptoms, situation, and cure, a well digested arrangement is not only admissible, but highly useful and proper. That this is the case may be exemplified in affections of the brain from external violence, in the several species of dropsy, and in many other disorders depending on similar causes, and requiring a similar method of cure.

To collect, then, the several facts in the business of surgery; to concentrate the redundant observations, and to gather the scattered improvements together; to digest and apply the whole, so as to form a regular system of knowledge;—objects of high concern to the interests of mankind in general,—form the plan of the present work, and seem to have been peculiarly reserved for the talents and experience of our author. From what we have said of the multiplicity of articles falling under a system of surgery, it will appear obvious, that a particular review of such a work can scarcely be attempted. We hope, however, that a short survey of the order of the several parts may be acceptable to our medical readers.

Our author, in his first volume sets out with a full description of the uses and mode of performing the different kinds of sutures. In the second chap-

ter are considered "the ligature of arteries, and other means employed by art for putting a stop to hemorrhages." Mr Bell next proceeds to the operation of blood-letting. As the preceding operations are frequently concerned in the performance of many others, they very properly, in our opinion, make the first articles in a system of surgery.

Being all of them highly important in practice, and some of them the subjects of much dispute, our author has considered them at a considerable length. In the third chapter are comprehended, not only the necessary directions in Blood-letting, but those also in the several accidents consequent on the improper performance of this delicate operation. The section of particular veins, Arteriotomy, and the several modes of topical blood-letting, are also brought under this division. In the fourth chapter, the pathology and treatment of the numerous species of aneurisms are discussed in a very full and masterly manner. In the fifth chapter are considered the causes, symptoms, and method of treating the different Herniæ. The treatment of herniæ being deservedly considered as one of the nicest articles in practice, our author has bestowed particular pains on this subject. The melancholy errors into which practitioners have fallen, by mistaking herniæ for other tumours, are sufficient to rouse the industry of every humane author. In many parts of Great Britain, what are called *ruptures* are a frequent occurrence; but from the ignorance and barbarity of country surgeons, there are perhaps few parishes wherein some old woman is not to be found, who is at this time passing her excrements at the groin. After having fully discussed the subject of herniæ, our author next proceeds to the pathology and treatment of the several varieties of Hydrocele. The well-known importance of this subject, and the many disputes concerning it, will, we presume, justify our author for having considered it at a very great length. In the seventh chapter, Mr Bell has explained the nature and cure of the Hæmatocele or echymosis of the scrotum. In the eighth chapter, are included the Varicocele, Cirsocele, Spermatocele, and Pneumatocele. As these affections are less common, and are in general easily distinguished from other diseases of those parts, this chapter makes but a small part of the volume. In the ninth chapter, Mr Bell has given a very full and circumstantial account of the Sarcocele or scirrhous testicle; and the first volume is concluded with a concise explanation of the diseases and amputation of the Penis.

Though the articles of the second volume are exceedingly numerous, yet from the vicinity of the parts either concerned in the diseases, or in the performance of operations, a very clear and useful connection is formed through the whole. The eleventh chapter of our author's system contains no fewer than nine separate sections on different topics, concerning the causes and modes of removing the Stone in the bladder. As this has been always considered as one of the most important parts of surgery, we need scarce observe that Mr Bell has treated the subject at a very great length. His comparative view of the several methods of lithotomy, is, in our opinion, precise and decisive. Having finished this intricate and laborious subject, our author goes on with a particular account of the diseases of the Bladder, Urethra, Perinæum, and Anus; but as the importance of these parts of the science are known to every surgeon, we think it unnecessary to mention even the names of the several disorders. Having fully explained the diseases of the bladder and surrounding parts, our author next considers the Paracentesis of the Thorax and Abdomen. These subjects also,

alſo, as indeed every ſurgeon would expect, make an important part of Mr. Bell's ſyſtem. Our author now concludes his ſecond volume with three diſtinct chapters on Bronchotomy, Oeſophagotomy, and Amputation of the Cancerous Mammæ. The laſt of theſe chapters is of conſiderable extent, and many new and uſeful obſervations will be found upon the ſubject.

Having thus pointed out the principal articles in the firſt and ſecond volumes of Mr Bell's ſyſtem, we next proceed to lay before the public a ſhort and general view of the plan and proſecution of the third volume. We ſhall however be ſomewhat more particular on this part of our author's ſyſtem, as it has not hitherto fallen under the inſpection of other reviewers. In the third volume are comprehended "Affections of the Brain from external violence," and "the Diſeaſes of the Eyes." Before entering on the hiſtory and treatment of affections of the brain, our author has given a conciſe anatomical deſcription of thoſe parts of the head more immediately concerned in the buſineſs of the ſurgeon. The propriety of this plan will appear obvious at firſt ſight; nor does the execution fall ſhort of the deſign. Void of all unneceſſary minuteneſs, his deſcriptions are accurate and clear; and being chiefly intended for the illuſtration of his ſubject, the reader is uſefully carried along in conſtantly applying them to the doctrines of ſurgery. Our author next proceeds to a particular account of the nature of thoſe injuries to which the parts deſcribed are liable. Having illuſtrated the fallacy of drawing any concluſions from the manner of the injury, the ſize and figure of the fracture, and other remote cauſes which have too often miſled practitioners, he goes on to conſider the nature and effects of the proximate cauſes alone. Theſe our author refers to three heads; compreſſion, commotion or concuſſion, and inflammation of the brain. Though theſe ſeveral cauſes are frequently combined, and are with difficulty diſtinguiſhed even when unconnected with each other; yet as they may be, and often are ſeparate affections, our author has treated of them with as much analytic order as the nature of the ſubject would permit. In conſidering the remote cauſes of compreſſion, he has reduced the numerous appellations and diſtinctions of fractures into thoſe attended with depreſſion, and thoſe that are not; of the latter he treats under the article of Fiſſures. Having fully laid down the pathology and treatment of thoſe affections depending on compreſſion of the brain, Mr. Bell next proceeds to eſtabliſh a diagnoſis of the proximate cauſes abovementioned. It is impoſſible, in this place, to give a circumſtantial account of our author's attempts in this way. The ſubject ſeems to be in a great meaſure new, and is certainly of the higheſt importance in the theory and practice of ſurgery. His obſervations, however, ſeem to be diſtinct and pointed, and his reaſoning clear and deciſive.

After fully explaining the nature and management of affections of the brain from external violence, Mr Bell diſmiſſes this part of his ſyſtem with a recapitulation of the whole. In a ſubject ſo intricate and important, this method is in our opinion excellently calculated for young ſtudents of the art, or for thoſe practitioners who have ſeldom ſubmitted to a longer train of thinking than the arithmetic of their bills.

Having now ſkimmed over the firſt part of Mr Bell's third volume, we ſhould next give ſome account of the plan he has adopted in treating of the diſeaſes of the Eye. The articles, however, are ſo very numerous, and each ſentence ſo replete with uſeful obſervation, that a diſcuſſion of the whole

whole cannot possibly come under our limited review. In this, as in the preceding chapter, he has first set out with a concise description of the structure of those parts whose diseases he is about to treat of. But as the several disorders of this important organ are in general distinctly marked, and as they have little affinity to each other either in their causes or treatment, no general principles are necessary to be formed, and therefore no general account can be given of this part of our author's system. It would, however, be unpardonable to pass over in silence some of Mr Bell's observations on the subject of Cataracts. His "comparative view of the respective advantages and disadvantages of the operations of couching and of extracting the cataract," is perhaps one of the best models of managing chirurgical disputes that has yet appeared. Tho', for various reasons, Mr Bell is disposed to prefer the method of couching to that of extracting the cataract, yet he is not so wedded to his own opinion, as to esteem any improvement on the latter method unworthy of his attention. Our author has therefore pointed out several amendments in this operation. To prevent the vitreous humour from passing suddenly off along with the cataract, Mr Bell proposes that the incision should be made in the upper part of the cornea. Our author, however, not fully satisfied with this, has advanced some steps farther towards improving this operation. The reason of the first proposal will be obvious to every one acquainted with the structure of the eye; but objections of still greater force occur to the method of extracting the cataract. To supersede the consequence of a cicatrix on the lucid cornea, and to preserve the sensible iris from the impinging force of the lens in its passage through the pupil, Mr Bell proposes that the incision should be made behind the iris, by carrying the instrument through the sclerotic coat. Our author has performed this operarion on living rabbits, without observing that the inflammation was greater or the cure slower than when the incision was made in the lucid cornea. We have mentioned these observations, as they appeared to us equally new and important. Many others of a like nature will be found in the section on Fistula Lachrymalis, and indeed every where in this chapter. Throughout the whole of the work, it will appear, that the operative treatment of chirurgical diseases makes neither the longest nor the most important part of Mr Bell's system. To discern and distinguish the proximate cause of diseases, to ascertain when an operation is proper and necessary, to point out the preliminary and explain the after steps to be pursued, our author considers equally important as the manual department of the art. From no performance that has yet appeared, is the propriety of connecting the medical and chirurgical into one science more clearly evinced than in the system now before us.

It were indeed to be wished, that students of physic would pay more attention to the chirurgical department of the science than they are generally found to do. As the generality even of physicians commence the practice of their profession in the character of surgeons, the success of their business, and the establishment of their own character, very frequently depend on their chirurgical knowledge. Without it the most learned physician would be of little service in a field of wounded soldiers; nor do we think that it could afford much comfort to the brave warrior, if his doctor should tell him, that though his skull was fractured there still remained a "*capability of excitement.*" Those possessed of that sensibility and tenderness of heart, so amiable in the medical character, will here also find prin-

principles of conduct to soothe those *whips* and *stings* which unavoidably occur in the practice of a sometimes *outrageous* art. Whilst a baneful timidity is emboldened in the several emergencies of practice, temerity is chastised with all that energy and zeal descriptive of the philosopher and the man.

Our author's language is every where clear and perspicuous. The plates, which seem to be accurately executed, are abundantly clear and illustrative of the instruments. The modesty and candour with which our author dissents from the opinions of other men, are highly expressive of the scholar and the gentleman. These amiable qualities are at the same time every where blended with that boldness of thought and freedom of opinion, the ancient boast of the Augustan bard, and the invariable maxim of our ingenious author:

Nullius addictus jurare in verba magistri,
Quo me cunque rapit tempestas deferor hospes.

ANECDOTES.

Monf. Bougainville.

THIS celebrated navigator, after being made prisoner at the reduction of Quebec in 1759, embarked for Europe on board a transport, commanded by one Gilchrist a Scotchman. It happened, that a few days after the vessel sailed she was wrecked upon a desert part of the coast of Nova Scotia; and though the whole crew got safely on shore, a small quantity only of provisions could be preserved. In the course of their journey back to Quebec, being reduced to the sad necessity, when their stock of provisions was expended, of casting lots who should be put to death, Captain Gilchrist, with a power of eloquence which would have given reputation to the greatest orator, persuaded his famished comrades to excuse Mons. Bougainville from drawing at all: "For (added he) should the fatal lot fall upon him, nothing we shall be able to say will convince his countrymen but that we have murdered him." He was accordingly excused three several times; for so often were they obliged, for the sake of subsistence to have recourse to this dreadful expedient.

G. A. Stevens.

When, about thirty years since, George Alexander Stevens was a first actor in the Norwich company, he performed the part of Horatio in the Fair Penitent. The Calista was a Mrs B—, who had been long the celebrated heroine in tragedy, and the lady in high life in comedies. Mrs B. in her decline, sacrificed too often to the intoxicating god. In proportion as the action of the play advanced towards a conclusion, by endeavouring to raise her spirits with a cheerful glass, she became totally unfit to represent the character. In her last scene of Calista, it was so long before she died, that George, after giving her several gentle hints, cried out, "Why don't you die, you b——?" She retorted, as loud as she could, "You robbed the Bristol mail, you dog!" This spirited dialogue so diverted the audience, that much and loud clapping ensued. The manager seeing no end of this merry business, dropt the curtain, and put an end to the tumult.

Dr Young.

The Doctor walking in his garden at Welwyn, in company with two ladies (one of whom he afterwards married), the ſervant came to tell him a gentleman wiſhed to ſpeak with him. "Tell him," ſays the Doctor, "I am too happily engaged to change my ſituation." The ladies inſiſted upon it that he ſhould go, as his viſitor was a man of rank, his patron, his friend; and as perſuaſion had no effect, one took him by the right arm, the other by the left, and led him to the garden-gate; when finding reſiſtance was vain, he bowed, laid his hand upon his heart, and in that expreſſive manner for which he was ſo remarkable, ſpoke the following lines:

Thus Adam look'd when from the garden driven,
And thus diſputed orders ſent from Heaven;
Like him I go, but yet to go am loth;
Like him I go, for angels drove us both.
Hard was his fate, but mine ſtill more unkind;
His Eve went with him, but mine ſtays behind.

Mr Anstee, *Author of the New Bath Guide.*

Some years ago, as Mr Anſtee was returning home with ſome jovial companions through Bath about three in the morning, they accidentally met with the watch, who was regularly crying the hour.—In the mirth of heart they were in, this was conſtrued by ſome of the bucks to be a ſort of ſatire upon them for keeping bad hours. Mr Anſtee therefore inſiſted, that the fellow ſhould cry paſt eleven o'clock inſtead of three, and on pain of corporal puniſhment.—After ſome remonſtrance, the poor man was obliged to comply;—but before he had finiſhed his oration, ſuddenly recollecting himſelf, he ſaid ſhrewdly, I know the hour I am to call, but pray, gentlemen, what ſort of weather would you chooſe to have?—Sunſhine, you ſcoundrel, to be ſure—ſunſhine.—Upon which, notwithſtanding its raining at that time violently, the accommodating watchman gravely cries out in the proper key,—Paſt eleven o'clock, and, by particular deſire, a ſunſhining night.

Dr Johnson.

When Dr Percy firſt publiſhed his Collection of ancient Engliſh ballads, perhaps he was too laviſh in commendation of the beautiful ſimplicity and poetic merit he ſuppoſed himſelf to diſcover in them. This circumſtance provoked Johnſon to obſerve to him one evening at Miſs Reynold's tea-table, that he could rhyme as well, and as elegantly, in common narrative and converſation. For inſtance, ſays he,

As with my hat upon my head
I walk'd along the Strand,
I there did meet another man
With his hat in his hand.

Or, to render ſuch poetry ſubſervient to my own immediate uſe,

I therefore pray thee, Renny dear,
That thou wilt give to me,
With cream and ſugar ſoften'd well,
Another diſh of tea.
Nor fear that I, my gentle maid,
Shall long detain the cup,
When once unto the bottom I
Have drank the liquor up.
Yet hear, alas! this mournful truth,
Nor hear it with a frown;—
Thou can'ſt not make the tea ſo faſt
As I can gulp it down.

And thus he proceeded through ſeveral more ſtanzas, till the reverend critic cried out for quarter.

Prior and Atterbury.

Dr Atterbury in one of his letters to Mr Pope, ſays, "I had not ſtrength enough to attend Mr Prior to his grave, elſe I would have done it, to have ſhow'd his friends *that I had forgot and forgiven what he had wrote on me.*"

Quere, What did Mr Prior write againſt Dr Atterbury, for there is nothing of that kind in his works?

To

To understand this, it is necessary to look back to the Latin epitaph written by the Duke of Buckingham, and directed by him to be put on his monument, viz.

In one place,

Pro Rege saepe, pro republica semper.

In another place,

Dubius, sed non improbus vixi;
Incertus morior, sed non inturbatus;
Humanum est nescire et errare:
Christum adveneror; Deo confido
Omnipotenti, benevolentissimo:
Ens entium miserere mei.

The above-cited passage from Dr Atterbury's letter, is now fully explained by the publication of the following Epigram by Mr Prior on the funeral of the Duke of Buckingham in Westminster abbey, as performed by the bishop.

"I have no hope,"
The Duke he said, and dies;
"In sure and certain hope," the Prelate cries.
Of these two learned peers,
I pr'ythee—say, man,
Who is the greatest liar, the priest or layman?
The Duke he dies
An INFIDEL confest:
"He's our dear brother," says the lordly priest.
The Duke a KNAVE!
Still "BROTHER dear," he cried,
And who dare say "the reverend Prelate lied?"

REMARK.

They neither lied—each spake as undeceiv'd,
What all suspected, and now all BELIEV'D.

Two gentlemen standing upon the Caltonhill in a fine summer's day, one of them, who was ambitious of being thought a poet, said to the other, "I have made one excellent line, but cannot find a fellow to it." "Repeat your line," said his companion.

Here we may see upon the northern shore,

"Add," said the other,

Kinghorn still standing where it stood before.

AN EASTERN TALE.

IN the sacred city of Benares, enriched by the devotion of half the east, lived Hafez the sage. Hafez in his youth had been a merchant; and in the pursuit of wealth had traversed the most distant seas, and visited the most distant regions, from the sea of China to the Arabic Gulf, from Dehli to Samarcand. But wealth was not the only object of Hafez. He had frequented also the courts of princes, and mingled in the society of learned men; the charms of whose conversation had inspired him with the resolution of dedicating to the pleasures of a philosophic retirement the decline of his age. For the place of his retreat he chose the city of Benares, sanctified by the veneration of the most remote antiquity, and unviolated by the most savage and merciless conquerors, who had hitherto over-run or subdued India, and which the policy of the race of Timur had continued to consecrate to quiet and repose, from the days of Baber to those of Shah Jehan, who swayed the sceptre of the Moguls at the time when Hafez retired to Benares. Here he found a safe deposit for his wealth; for no *Haman ul Dowlah* was then in India: and here he found a sweet solitude, interrupted only by the agreeable intercourse of a few chosen friends, whose conversation was adorned with the same philosophy, distinguished by the same sensibility, and brightened with the same hilarity. To this retreat he also conducted the darling of his age, his only daughter Zelikha. The beauty of Zelikha sullied the rose and the jessamine; and the graces of her mind were equal to those of her person. Her education had been the care and delight of her father; to whom she was doubly endeared by his having lost an only son, who had been carried off when an infant, together with some faithful slaves, by a party of Tartars who attacked the caravan of Hafez as he was travelling through the country of Mauwur u Nuhur. He had taught her indeed nothing but what belonged to her sex; for he was too great a philosopher not to perceive that the knowledge necessary for a man is incompatible with the sweetness of a woman; but then there was nothing which belonged to her sex which Zelikha did not know. Zelikha was not free from the frailties of a woman; but Hafez gloried in these frailties as the highest perfections of her sex, and regarded them as the most precious dower he could bestow. He wished his daughter to be an object of love, not of philosophic admi-

admiration; he wished her (as she was) beautiful in her person, beautiful in her mind, sweet in her disposition, mild in her manners; and yet this sweetness and this mildness accompanied with a dash of the coquette, and blended so as not to be overcharged with the whims and vagaries of female caprice. He wished her, in a word, to be the picture of innocence; but he wished at the same time to give this picture variety and life, by intermingled tints of delightful female frailty. This he wished Zelikha to be; and this Zelikha really was.

Hafez had resided three years at Benares, and Zelikha had attained her seventeenth year, when those contentions arose among the sons of Shah Jehan which shook the throne of Dehli to its foundations. Dara, the eldest and most accomplished of that emperor's sons, was forced to take arms against his father, in order to defend himself against the intrigues of his brothers, especially Aurungzebe, and to maintain the possession of his undoubted rights. His camp was pitched near the city of Benares, and the nations of India flocked to his standard. Among the rest came Sadi Hamet, the favourite son of the Rajah of Benares. Sadi had been the friend of Dara from his earliest youth; and was now determined to share the fortune of that prince, and prove his friendship in the hour of danger. Yet it was with a tumult of mingled sentiments that Sadi joined the camp of Dara: for the charms of Zelikha had long captivated his heart; and the idea of parting from her, uncertain whether he should ever return, overwhelmed him with the most melancholy reflections. Hafez had witnessed and approved their loves; and now shared in that grief which mutually oppressed his daughter and her lover. He attempted, however, to administer consolation to them both, and flattered himself with having succeeded. While the army of Dara remained near Benares, Sadi frequently retired from the camp to visit his beloved Zelikha; and by indulging themselves with the hopes of soon meeting again, they at length became reconciled to their situation. As a further tie, however, they were, in the presence of the Rajah and Hafez, united in marriage according to the rites of Hindostan; and Sadi, after this sacred pledge, finally joined the army of Dara, which began now to advance towards Dehli. The fate of that unfortunate and admirable prince is well known. After a series of victories and defeats, of prosperous and adverse fortune, he was at length compelled to flee from Hindostan, and take refuge in the opposite peninsula of India. Sadi was the companion of his misfortunes and his flight; for next to Dara, the vengeance of Aurungzebe was chiefly pointed against him. Dara at last was betrayed to his cruel brother; and Sadi narrowly escaped to the mountains of Arracan, where he lived concealed with a few companions. Love at length prevailed over considerations of safety; and he resolved, at the risk of his life, to visit again the abode of his Zelikha. Disguised accordingly in the habit of a Faquir, he travelled over India, and arrived at last at Benares. He went instantly to the palace of his father; but his father was now no more, and his brother had assumed the sovereignty. Zelikha too was gone, and Hafez; nor could any information concerning them be obtained. Sadi was reduced to despair. His brother, he doubted not, who had always been his enemy, would make a merit with Aurungzebe by betraying him; and even though he could have enjoyed the sovereignty, he despised dominion without Zelikha. Uncertain whither to direct his course, he resolved notwithstanding to traverse all the east in search of Hafez; and being supplied by some friends with jewels, which he concealed under his sordid garb, he instantly left Benares.

He had wandered for some days, now directing his course one way, now another, when he found himself at length in the territory of the Marattas; and had not proceeded far till he was surrounded by a troop of these plunderers. No respect was paid to his Faquir's habit; he was stripped of every thing valuable, and upon the point of being abandoned to his fate, when another troop of the same nation appeared. This troop was conducted by a person to whom the greatest submission seemed to be paid. The first party showed him their booty, and submitted to him the distribution of it. Having surveyed the jewels, he ordered them to be laid aside, and the unhappy Sadi to be conducted along with them to their principal fortress, which was not far distant. Upon their arrival at the fortress, Hussein Ally (for that was the name of the young Maratta chief) having led Sadi into a private apartment, and showing him the jewels, asked him how these riches could be reconciled with so poor a habit? There was something in the tone of Hussein which impressed upon Sadi respect at the same time and love; and he determined therefore to conceal nothing from him. When Sadi had related his story—"I am your friend," exclaims Hussein; "and will protect you: I will even do more—perhaps I may restore to you your long-lost Zelikha, and the venerable Hafez." "How!" cries Sadi, "restore Zelikha and Hafez! are they with you?" "No; but they are at Poonah: and I will proceed with you immediately to the court of our prince, who, I doubt not, will restore them to your arms." Early next morning, accordingly, Hussein and Sadi began their journey to the capital

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